

# WAR WITH DEVILS.

By  
JSAAC AMBROSE, Minister  
of the Gospel.

Revel 12. 7.

*And there was War in Heaven, Michael and his Angels fought  
against the Dragon; and the Dragon fought and his Angels.*



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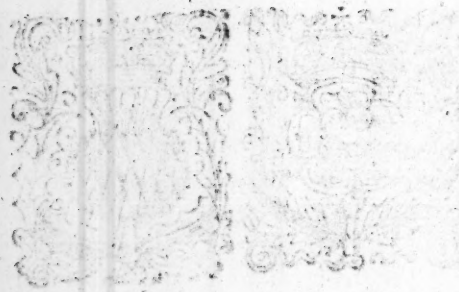


W A R

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TO  
JESUS CHRIST,  
THE  
ETERNAL SON  
OF  
G O D;

The brightness of his Fathers Glory, the expresse Image  
of his Fathers Person : the substantial Wisdome of God, and  
Power of God, and Word of God : the Way, the Truth, and the  
Life; the Golden Hinge on which mens Salvation turns; the  
Food, the Robe, the Rock, the Refuge, the Strength, the  
Deliverer of his People; the real Protector, Physician,  
Shepherd, Saviour of all that trust in him; the true  
Light, true Vine, true Rock, true Fountain opened for  
sin and for uncleanness; the Water of Life, the Dew  
of Heaven, the chief Corner-stone, the Sun of  
Righteousness; the Glory of his People, the  
Desire of Nations, the Hope of Salvati-  
on, the Consolation of *Israel*:

My Lord, and my God; my hiding place from the wind, and  
my covert from the tempest; my shadow, cloud, defence, and Taber-  
nacle; my cleft of the Rock, and secret place of the stairs; my dea-  
rest Patron, and choicest Friend in all the World, (for all others,  
men or Angels, are but instruments, and subordinate, if they'l  
act as such.) This worthlesse work, and last piece of Pra-  
ctical Divinity, with all I have, and all I am, do I sub-  
missively offer, yield, consecrate, and dedicate.  
And Oh that I, and all I bring, may find accep-  
tance with him, through his glorious me-  
rits! whose promise it is, not to despise the  
day of small things; and in no wise to  
cast out, or to shut the doors a-  
gainst them, whom his Father  
hath given Him.

TO THE  
**RIGHT HONOURABLE**  
**Sir ORLANDO BRIDGMAN, Kt.**  
**Lord Chief Justice of his Majesties Court**  
**of Common Pleas.**

Right Honourable;

2 Tim. 1. 5.

**I** Have known you from your childhood: and when I call to remembrance the unfeigned Faith, which dwelt first in your Grandmother *Lois*, and your mother *Eunice* (if I may so call her of pious memory) and I am perswaded in you also *ab incunabilis*, I cannot but comfortably hope, that the same Seed of God sown in your heart by the Spirit so early, doth still remain, and abide in you to this very day. Many changes have you seen, and run through, in these few dayes of the years of your Pilgrimage, and yet I hear the same Faith, and Love, and Spirit of moderation continue with you as at the first, and increase in you daily like the rivers drawing nearer to the Ocean. My heart rejoiceth in this good report, and I know not what more to beg of God for you, as truly necessary in this World, than that you may abound in these graces, of Faith in Christ, love to the Saints, and moderation towards all men. In att'ning the first grace you look Heaven-wards; in the second on those that are heavenly; in the third on the divided interests of them, who should study and practise mutual forbearance, and condescension towards each other. Oh that in this last we had many more imitators of his Majesty that now is, or of you that walk in the steps of so gracious a Sovereign! It is observed that in the Primitive times, while the true Church was still known by its Faith, and Love, and Moderation, and sweetnesse of deportment towards all its members; that on the contrary the Arians, and Donatists, and such like, were still dividing, and separating, and rigorously imposing on others unnecessary things. If I may speak without offence to any, were it not happy with us, if all that agree in the Substantials and Essentials of Religion, would make it their main work to presse Faith and Holiness, and allow a liberty to each other in indifferent things? were all as sensible of the advantage we give to the common enemy, (I mean the Papists) as I am, that live and reside amongst them, I suppose we should be more willing to unite our selves, and to bear the burthens of one another in love. It was a working meditation of St. Hierome, That whatever he did, he thought still he heard that sound of the Trumpet, Arise ye dead and come to Judgment; the same meditation is held forth to us, to perswade us to unity, or at least to moderation, Let your moderation be known to all men, the Lord is at hand; it were sad that when he comes, he should find us smiting our fellow servants; Oh that rather we may cherish one another, and help one another to promote those essential Duties wherein the Kingdom of God especially consists, viz. righteousness, and peace, and joy in the Holy Ghost. These are the things, wherein you were trained, and wherein you profited, and which I hope, and desire

Phil. 4. 5.  
 Matth. 24. 49.

Rom. 14. 17.



## The Epistle Dedicatory.

*desire you will promote to your dying day. O that that golden rule were written on the doors of all Christians hearts, follow righteousness, faith, charity, <sup>2 Tim 2.22.</sup> peace with them that call on the Lord out of a pure heart. We have enemies enough to wrestle with, even against Principalities, Powers, Rulers of the darknesse of this World, and Spiritual wickednesses in heavenlies; and we have many friends that wait upon us, and minister to us, and persuade us in their Spiritual and mysterious way to those essential Duties of Peace and Patience, Gentlenesse and Meeknesse; of both these you will read in the following Treatise; and they will lead you on to another Duty of looking unto Jesus; wherein if we spend all the time we can spare, for such a contemplation, we shall find work enough besides unnecessaries, to buse our minds and consciences upon; And surely blessed is that servant (let the world say <sup>Math. 24. 46.</sup> what it will) whom his Lord, when he cometh, shall find so doing. I know you are full-handed with several high and necessary employments, I resolve therefore to make no long Epistle. If you please to patronize the following Work of War with Devils, and Communion with Angels; both which I hope you will find consonant to holy Scriptures, I shall be yet more ingaged to acknowledge my selfe, and to remain,*

Your Honours

*Humble, faithful Servant in Christ,*

*ut olim, ut semper,*

ISAAC AMBROSE.

To

To the Christian

# R E A D E R.

**A**mongst the means, duties, ordinances, which once I discover in their right method, manner, and proceedings, I observe three Ordinances made little use of, though most necessary. The first is *War with Devils* held forth in *Ephes. 6. 12.* the second is *Ministration of and Communion with Angels*, held forth in *Heb. 1. 14.* the third is *Looking unto Jesus*, held forth in *Heb. 12. 2.* These three have some suitableness among themselves, and accordingly I have observed some suitableness in this Work: In themselves it is suitable that *War with Devils* should have encouragement from holy *Angels*, and yet that we should not stay there, or dwell on them, but *look* a little further, and rest on nothing on this side *Jesus Christ*. In the Work, I have first enlarged by way of preface on each Duty; I see they are Ordinances little practised, or made use of, and therefore I thought a confirmation of each Duty, and a perswasion to it, as well as direction in it, was not altogether labour in vain: In the direction it self, I have followed each one from first to last; *War with Devils* begins with the beginning of our life, and continues to death: *Ministration of and Communion with Angels* begins at our beginning, and continues till the ending of this World, or Resurrection day: *Looking unto Jesus* begins with Eternity, and continues to Eternity; it minds what was before the World was; and minds what shall be, when time shall be no more. Now in that I have observed such a correspondencie in all these Ordinances, I thought it not amisse to joyne all these together; and though for the largeness they contain two Volumes, yet to comprise them in one Work. Thou hast now my last Works of Practical Divinity that ever I mean to publish to the World; and if last words are wont to bear the greatest weight, and to make the deepest impression, much more let these last Practical lines, finde some entertainment from thee, and acceptance of thee, for thy spiritual good. This (next to Gods glory) is my chieftest aim: and so I leave thee, and the Book together in Gods hands: may his spirit inspire good motions, whilst thou readest my directions, and bring them to good issue: it is the Prayer of.

*Thy unworthy Friend, and  
Servant in Christs Vineyard.*

Isaac Ambrose.

The

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W A R

# WAR VVITH DEVILS.

## The First Book.

EPHES. 6. 12.

*We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darknes of this World, against Spiritual Wickednesses in Heavens.*

### CHAP. I. SECT. I.

*The Coherence, and Divission of the Words.*

**A**Mongst other Exhortations, our Apostle gives in this, *Be strong in the Lord, and in the Power of his Might*: And to this end he propounds 1. The Means, *put on the whole Armour of God*: And 2. The Motives, drawn from a Christians Fight and Combate; wherein is 1. The kind of Combate; called *Wrestling*, we *Wrestle*: 2. The Combatants themselves; to wit, Christians and Devils; we are the Defendants, and they are the Assailants: They; who are they? 1. Negatively, or comparatively, *not flesh and blood*: 2. Affirmatively, or positively, *Principalities, Powers, Rulers of the darknes of this World, and Spiritual Wickednesses in (or about) Heavens*.

### SECT. II.

*Of the several Doctrines deduced from the words.*

**F**ROM every part we may deduce a several Doctrine; as 1. *Our Spiritual Combate is a wrestling*. 2. *All Gods People are to be in the Fight*. 3. *Our Enemies are more than Flesh and Blood*. 4. *They are mighty and malicious Enemies, that war against us, even Principalities, Powers, Rulers, and Spiritual Wickednesses*. My design is to insist on the first; only we shall begin with the three latter, and briefly say something of every one of them.

### CHAP. II. SECT. I.

*Of the first Doctrine to be handled.*

**A**LL Gods People are to be in the Fight, *We wrestle*. This *we* is either Exclusive, or Inclusive: 1. Exclusive, not the Wicked: 2. Inclusive, but *we* that are Saints, and the People of God.

1. Not the Wicked; they serve not in this War; instead of fighting the Lords Battles, they spend their time in Chambering and Wantonness, in Lusts and Uncleaness, in Carelesness and Idleness: they sleep in security, they make no resistance, for they

are

are altogether ignorant of Sathans assaults. Oh that mens eyes were opened! Oh that such men would know they are none of the *We* in this Text! they are not the Lords Souldiers, but the Devils Revellers; and therefore they fight not against him, nor will he fight against them: for they have made a Covenant with Death, and with Hell are they at agreement.

2. All the Saints must be in this fight, *We* wrestle. I Paul, and you Ephesians, and all Gods people, from first to last. First for Paul himself, I have fought a good fight; and then for Paul and others jointly; For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. Or, if we may bring in the example of Gods Saints in all ages; Adam had his combats; Job his temptations; Moses, and Aaron, and Lot, and David, and all the Patriarchs, and all the Prophets had their severall onsets: nor was it thus only before Christs time, but since his coming; Peter was winnowed; Paul was buffeted; the Hebrews endured a great fight of affliction; and Timothy was encouraged by Paul, Thou O man of God fly these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness, fighting the good fight of Faith; but to what purpose should I instance? never was there any member of Christs Church, who was not exercised with this Christian war: not Adam in innocency; not the Apostles of Christ; no, nor Christ himself, when he was upon Earth; Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.

### SECT. II. Uses.

#### Use 1.

2 Tim. 2. 3.

Acts 14. 22.

2 Cor. 11.

23.

26.

27.

**A**RE all Gods people to war with Devils? then consider all of you what Religion will cost you: You that are strangers, know, that a Christian Souldier must endure hardness; Thou therefore endure hardness as a good Souldier of Jesus Christ. Saints must be winnowed, and buffeted, and tryed, and tempted; sharp war, sudden violences, dreadful dangers, are the portion of Gods people; They must through much tribulation enter into the Kingdom of God: They must proceed from one affliction to another, and out of one temptation into another: was it not Pauls case? How was he in labours more abundant, in stripes above measure, in prisons more frequent, in death oft, in perils of waters, in perils of Robbers, in perils by Countymen, in perils by Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils amongst false Brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness? Certainly, Christianity is not so easie as many take it to be. I speak not these things to dismay any, but to awaken all, and to advise all to cast up their accounts, and to be resolved men.

#### Use 2.

2. Are we to fight with Devils? then courage Christians! you that are of the right stamp, of the number of this *We*: O be not you dejected because of the Enemy, but be you of good heart! what, are you afraid of Sathans Fiery Darts? know, they are but as the waves tossing the Ark, yet saving Noah: or as the Whale swallowing up, yet preserving Jonah: or as the Dragon pursuing the Woman, yet procuring her greater preservation: or as the File grating the Iron, yet making it clearer and brighter than before: or as the Mill grinding the Wheat, yet making it useful: or as the Coals heating perfume, yet making it thereby more odiferous. You say this war is troublesome; this indeed is Jacobs voice, for never an Esau complained thus: but do not you feel your spirits sharpened, your pride depressed, your flesh cooled, your old man destroyed, your new man renewed day by day? tell me, are not you provoked to more earnest and ardent Prayers by this war? do not you accustom your selves to more patience, as now experiencing the fragility and frowardness of your Natures? are not Sathans temptations as thorns in your ways, to keep you from straying and running wrong? O then be not you afraid: Come, enter into the lists, and fight valiantly: it is an honest war: Christ invites you to it, and he will lead you, and never leave you in it: what needs more? Be strong, and of a good courage.



## CHAP. III.

*Of the second Doctrine and Uses.*

**O**UR Enemies are more than flesh and blood: *We wrestle*, but with whom? 1. Negatively, *not with flesh and blood*: or rather comparatively, not only, or not so much with flesh and blood. By *flesh and blood* is either meant man, as having a bodily substance consisting of flesh and blood: or our bosome-corruptions, so often called in Scripture *flesh*; *the flesh lusteth against the spirit*, and sometimes *flesh and blood*; as *flesh and blood hath not revealed this*: and *flesh and blood cannot inherit the Kingdom of God*.

Gal. 5. 17.  
Math. 16. 17.  
1 Cor. 15. 20.

1. If by *flesh and blood* be meant the former, it hints to us our weak and infirm Natures: q. d. our adversaries are not such as we are, they are not poor, weak, inconsiderable Enemies: when the Lord speaks our frail condition, he gives it the like expression, *my Spirit shall not always strive with man, for that he also is flesh*; and the Prophet Isaiah hath the same expression concerning the Egyptians, *Now the Egyptians are men, and not God; and their Horses flesh, and not spirit*. In this sense the Apostle removes the usual militia, or more tolerable conflicts, q. d. We wrestle not so much with man, as with Devils; we wrestle not only, or chiefly with flesh and blood, weak, frail, foolish, visible, or mortal creatures; alas! what are they? the enemies that we fight with are more than flesh and blood, more envious, malicious, furious, dangerous, numerous, more subtil, powerful, every way fearful: and therefore in comparison we wrestle *not with flesh and blood*: we matter not man, we mean no such combatants.

Gen. 6. 3.  
Isa. 31. 3.

Here then I must leave our martial men, whose war is with *flesh and blood*, and 'tis well if it be not only *with flesh and blood*, and nothing else. The Apostles question needs but application, *from whence come wars, and fightings among you? come they not hence, even of your lusts that war in your members?* q. d. you have wars and fightings among your selves, if they were only with foreign enemies, they were more tolerable; civil wars are ever worst, and whence are these? are they not of a base original and descent, of the lineage of lust? O the covetousness, pride and ambition that is amongst you! O the loathing, rejection and disobedience of the Gospel of Christ! O the dear and high esteem, advancement, and vile embracement of the interest of this present world! do not worldly private interests bear the sway? and what are these but lusts? and what are the effects of lusts, but wars and fightings amongst your selves? In way of application; Oh that I could but truly say, *we wrestle not against flesh and blood, but against Devils*? Or, oh that I could not truly say, *we wrestle not against Devils, but only against flesh and blood*: But my design is not to intermeddle with outward wars, it is a more inward and spiritual work I have in hand.

Use.

James 4. 1.

2. If by *flesh and blood* be meant the latter, viz. our bosome-corruptions, it hints to us our strong enemies, strong indeed, q. d. We have enemies within us; do we not feel how the flesh lusteth against the spirit? and are not these enemies as the Sons of Zeruiah, too hard for us? but that is not all, for Satan, who is yet stronger, strikes in with the flesh, and by this means we wrestle not only with flesh and blood, naked corruptions, but with Satan in them; our flesh is strong, but when it is edged with Satans policy, and backt by Satans power, oh how strong is it then?

This enemy within us the Holy Ghost deciphers by many names; it is called *the old man*; *the old Adam*; *the earthly, carnal, natural man*; *the sin which is inherent, and dwelleth in us*; *the adjoyning evil*; *the Law of the members*; *the lusts of the flesh which fight against the Soul*. By all which is signified our corruption of nature, derived from our first Parents. whereby we are made backward to all good, and prone to all evil. Every man is tempted, when he is drawn away by his own concupiscence, and is enticed; and then when lust hath conceived, it bringeth forth sin, and sin when it is finished, it bringeth forth death: The Apostle here intimates, that as Satan is the Father, so flesh is the Mother of sin, which receiving Satans temptations into a fruitful womb, it doth conceive, nourish, and bring forth sin; and when sin is born, like a deadly stinging Serpent, it brings forth death both to Body and Soul, unless the poyson thereof be took away by the precious Blood of Jesus Christ.

Jam. 1. 14, 15.

Use.

And what, my Brethren? are our enemies more than flesh and blood? Oh, the sad condition of men that provide not for this war? Christians! how doth it concern you to stand upon your guard, and to be in use of all means against flesh and blood? if a City were besieged with foreign forces, and they within knew that they harboured home bred Traytors, would they not lay hands on them, and put them to death? My Brethren, your Souls are as Cities, besieged with all the power and policies of Devils, and you have within you home-bred Enemies, even your own *flesh and blood*, and these seek all occasions to betray your Souls into the Devils hands; is it not time then to mortifie the flesh, and lusts thereof? is it not time then to implore the aid and assistance of Gods Spirit, whereby you may be strengthened and enabled to stay those lusts, which war against the Soul: these are in some respects more dangerous and pernicious than Devils themselves; they are within your bowels, and like secret Traytors, they open the City Gates, yea, they disarm you of your weapons, and lay you naked to Sathans invasions and temptations: Probable it is, that Sathan could never vanquish you, unless the flesh and the lust thereof did betray you into his hands: probably this policy could never circumvent you, unless these secret Traytors did give him continual intelligence of all advantages. Sure I am, the Devil is but an outward cause of Sin, he cannot compel or force you to Sin, but your lusts help on; Oh, then how should you watch over your bowels corruptions, and be in use of all means for the mortifying of this *flesh and blood*.

## CHAP. IV. SECT. I.

*Of the third Doctrine.*

**T**hey are mighty and malicious enemies that war against us, even *Principalities, Powers, Rulers of the Darkness of this World, and spiritual wickednesses in in Heavenlies*: Thus are they positively described. I shall a little search into the words, that we may understand, what puissant enemies we have against us.

1. *Principalities*, they are not only Princes, but *Principalities* in the abstract; it sets forth the eminency of their government, above all the Princes in the World: other Princes rule in some parts, but Sathan rules over all the Earth: Hence sometimes he is called *Prince of the World*, and sometimes *the God of this World*; he could tell Jesus Christ, that *all the Kingdoms of the World, and the glory of them were delivered unto him, and to whomsoever he would he gave them*. I do not say that the Devil spake truth to Christ; for the World was not his either in possession or disposition; for possession, *the Earth is the Lords and all that therein is, the World, and all that dwell therein*; and for disposition, it is Gods Prerogative, and Peculiar, *By me Kings reign. All Powers that are, are ordained of God. He maketh low and he maketh high, it is the Most High, that beareth rule over the Kingdoms of Men*: Yet this we grant, that Sathan is truly called the Prince of the World as it is corrupted; when the World departed from God to his Adversary, God in Justice gave Sathan leave to prevail and rule in the Sons of Disobedience; and thus Devils are Princes, or in the abstract Principalities over all the Earth.

2. *Powers*. They are not only powerful, but *Powers* in the abstract: (*i. e.*) they are clothed and filled with a mighty Power, were Devils Princes onely in their Style, and had no power, the title could not carry it; we little esteem of sounds, syllables, and words: have we not seen what the sword can do without a Title, and how empty the title is without the Sword? Well, but Devils have both; as they are Principalities, so they are Powers; they are *Princes of the Power*. What this power is past my telling, onely if we look in the World, we may find it wonderful in several parts of it. As—

1. For the Elementary part of the World, what Element is it, that he hath not power over. 1. Fire is the Element prepared for him; and he can (if let loose) send it down contrary to its nature from Heaven to Earth: thus one of the Messengers told Job, *The Fire of God is fallen from Heaven, and hath burnt up the Sheep and the Servants, and consumed them, and I only am escaped alone to tell thee*: it is called the Fire of

God

Joh. 1. 29.  
1 Cor. 4. 4.  
Luke 4. 6, 7.

Psal. 24. 1.

Prov. 18. 15.  
Rom. 13. 1.  
Dan. 4. 12.

Ephes. 2. 2.

Job. 1. 16.



God, though caused by Sathan : it was not God, but Sathan that was the immediate kindler of it ; and yet called the Fire of God, because of the strangeness of the Fire : it was a wonderful, great, and extraordinary Fire ; some think it was a flash of Lightning, and it is more probable, because it is said to fall down from Heaven. *Sathan can do mighty things, command much in that Magazine of Heaven, where the dreadful artillery, those fiery meteors, which make men tremble, are lodged and stored up.* For instance, he can discharge the great Ordinance of Heaven, Thunder and Lightnings ; and by his Art he can make them more terrible and dreadful than they are in nature.

Caryl on Job.  
1. 16.

2. The Air is his own element, wherein now he reigneth ; he is Prince of the power of the air (i. e.) of the airy Dominion or Princedom. The Jews have a tradition, that all the space between the Earth and the Firmament is full of Troops of evil Spirits, their Chieftains having their residence in the Air.

Ephes. 2. 2.

*Augustine and Hierome tell us, that this was the opinion of all the Primitive Doctors : Now if there they are as Princes, and have Power, no wonder if they can violently move the air, and cause tempests and storms : thus another messenger, told Job, There came a great wind from the Wilderness, and smote the four Corners of the House, and it fell upon the Young-men, and they are dead.* Sathan being left to his own dispose, can raise and excite storms and tempests.

Aug. de Civit. Dei. l. 8. c. 22.  
Hier in Ephes. 6.  
Job. 1. 19.

*I believe (saith one) Sathan cannot raise so much wind by his own Power, and at his own Pleasure, as will move a feather, but when God saith, Go, and do such things, then he can raise wind enough to move Mountains, and raise the Foundations of the proudest and strongest Buildings.* Thus Job's Children were buried in the ruins of their House, by a Puff (as one calls it) of the Devils mouth.

Caryl on Job.  
1. 19.

3. The water is an Element commanded by him ; he can trouble the Seas, and cause such Waves and Billows to arise, as shall swallow up Ships and men : he can make such surges as shall swell over banks : It is Mr. Gurnals expression, *He can hurle the Sea into such a commotion, that the depths shall boil like a Pot, as if Heaven and Earth would meet.* I cannot but think the Devil was in that storm, when the waves beat into the Ship wherein Christ slept, for being awoke, *He rebuked the wind, and said unto the Sea, peace, be still. respuerit,* a word that sometimes he used to the Devil, *Luke 4. 35. q. d. he muffled Sathan, thou stirrest these waves : had my Disciples believed, as they should have done, thou hadst not done this ; by Faith Sathan avoids, and by diffidence Sathan re-enters, and is full of rage.*

Gurnals Christian Armour.

Mark 4. 39.  
Luke 4. 35.

4. The Earth is an Element over which he rangeth ; when the Lord asked him, *Whence comest thou Sathan ? he answered from going to and fro in the Earth, and from walking up and down in it :* Sathan here speaks like a Prince that had gone about his Countries to view his Provinces, his Kingdoms, and Cities, *I come (saith he) from visiting my several Places and Dominions :* and though his intent be to devour men, yet in reference to this very Element, he can cause Earth-quakes, throw down the strongest buildings, root up the best settled Trees, and move all things.

Job 1. 7.

2. For the sensible part of the World, he can enter into the bodies of Beasts, and act them at his pleasure : we have one notable instance of a Legion of Devils, entering into an herd of Swine, and the herd ran violently down a steep place into the Sea (they were about 2000.) and were choaked in the Sea : An easie thing it is with Sathan to hurry up and down the bodies of Beasts, and to make them with violence rush hither and thither : and they have no less power on the bodies of men ; have they not possessed them, and made them lunatick, and so vexed them that oftentimes they have fallen into the Fire, and oftentimes into the Water ?

Mat. 5. 13.

Nay, have they not made some deaf, and dumb, dashing them, and tearing them, till they foamed, and gnashed with their teeth, and even pined away ? or (if I may say more) have they not sometimes carried, and hurried up and down even in the air, the bodies of men ? I could instance in that Sacred Body of Christ, whom the Devil took up into the Holy City, and set him on a Pinnacle of the Temple : and after took him up again into an exceeding high Mountain, and there shewed him all the Kingdoms of the World, and the glory of them.

Mat. 17. 15.

Mat. 4. 5, 8.

That Sathan can transport the bodies of Witches, many Histories record : and that he can bewitch the bodies of Unbelievers, none will deny : but here Scripture speaks of a power that the Devil had over Christs body, and eliewhere, of a like power that he had over the bodies of the Saints. Job is one instance, and the Daughter of that woman of Canaan, that was a Daughter of Abraham, may serve for another instance : and if the Lord should not restrain the malice and power of the Adversary, we might have as many instances as there are men and women in the World.

3. For the Souls of men, which we call the intellectual part of the World, he hath



a great power over them. 1. He can work on the understanding: he can penetrate into the fancy, which is the Organ of the internal senses, and move those Phantasms he finds there, and by that means excite various thoughts in the understanding, and persuade to this or that, do we not experience his power within us? do we not perceive evil thoughts injected into our minds against our wills? not that Sathan imports any new thing into our minds, which he found not in our fancies before: it is usually delivered in Schools, *That the Devil cannot put into the fancy new species of things, and such as the senses had never any knowledge of; as he cannot make a man born blind, to dream of colours, and their differences;* but he can make many compositions and deductions of those various phantasms he finds within, and accordingly move the understanding to this or that. 2. He can move the will; I cannot say that absolutely he can determine it: the bowing, bending, turning, and forming of the will efficaciously, is only proper to God, yet can the Devil act something as towards the will, and his acting carries a kind of power with it, though God only can determine it. The will may be said to be moved, or bowed, two waies; either inwardly, or outwardly: the internal mover or agent, is either our own natural inclination, and propension to its object, or God himself, who is the Author of that natural inclination: now in this way, there is nothing can move the will, but God and our selves. The external mover or principle, is either the object propounded to the will, the understanding having apprehended it as good; or the affections and concupiscence which reside in the sensitive appetite, for by them is the will often seduced, and drawn to consent: very passions can make that many things which are evil, may seem good to the will, and so incline it to embrace them: Now this is certain, that Devils can propound an object; and they can move, and trouble, and affect our passions: they can stir up wrath, pride, covetousness, lusts in men; and therefore externally they can move the will.

3. *Rulers of the Darknes of this World.* These words hold forth the proper seat of the Devils Empire; he is not Lord over all, that is the incommunicable title of God, but a *Ruler of the Darknes of this World.* Where the time, and place, and subjects of his Empire are set down and limited.

1. The time when he rules, it is during the time of *this world*, immediately after Adams fall he began his rule, and while the World stands he will continue it without any change or alteration. Here is a difference betwixt the Devil, and any humane power; for these have but a short time: the same man that rules now will be dethroned within a few daies, or months, or years, by death, if not by treason: or suppose his line, or model of government continue longer, yet some observe that scarce any rule continues in one form above 600 years continuance: See *Abraham's* time from the promise of his Seed to the giving of the Law 430 years. See *Israels* time from their going out of Egypt, to the building of the Temple, 480 years. See *Dauids* time, from the anointing of him King to the death of *Zedekiah*, 470 years. What say we to our own Kingdom? *Cæsars* time betwixt his invasion, and the rule of *Valentinian*, 500 years. The *Saxons* time betwixt their Heptarchy, and *Egberts* Monarchy, 460 years. The *Normans* time betwixt their Conquest, and the Union of whole *Brittain*, 536 years. On what unreason is majesty posset, that within a few years time, so much is altered? But the Devil hath a longer time, even so long as the World lasts, from the beginning to the end, until time shall be no more. Indeed, when the frame of this World shall be taken down, then shall the Devil be degraded, his Crown taken off, his Sword broken over his head, and he himself become a close Prisoner in Hell: In the mean he rules, and he will rule, during the time of this present World.

2. The place where he rules, it is here in this World below: he was a bright Angel in Heaven, and he sometimes ruled there; but he would not keep in his own Chair of Estate, and therefore aspiring higher, he fell down into this neather World, and here now he rules. In the Air, and here about the Earth Devils have their mansions, and here they tempt, seduce, and do all the mischief they can to the Sons of men. I know it is our sadness, and trouble, that they are amongst us: *Wo, wo, wo to the inhabitants of the Earth in this respect!* and yet here is the joy of Saints; they have no power or rule in Heaven, whence they are fallen, and where the Saints happiness must for ever be: well may this make us long for Heaven, whiles we are on Earth: Souldiers in tedious and dangerous Voyages, cannot but desire earnestly after Victory: Oh, (may we think) how welcome will triumph, and leading captivity captive be after war! as the hopes of a safe Haven is to Mariners tossed up and down in troublesome Seas; so is Heaven to Chri-

tians,

fians, whose life in this World is a warfare. O friends! look after Heaven, for on Earth is many a Snare, and many a Gin, and many a plot of Satan to undo your Souls; and to subject you to his Rule.

3. The subjects or persons whom he rules, they are *the darkness of this world*. (1) such as have no life of Grace, no light of Knowledge; for by *darkness* is meant such who are in darkness, and they are of two sorts: first, those who are in state of sin, called *the work of darkness*: secondly, those who are in state of ignorance, compared to darkness; *Ye were sometimes darkness, but now are ye light in the Lord*. But I am discovering the Prince or Ruler, and not his Vassal: and therefore I shall pretermitt this title, and come to the next.

4. *Spiritual wickednesses*. They are not filed wicked Spirits, or spiritual wicked ones; but in the abstract, *Spiritual Wickednesses*. Oh, what Enemies are these! 1. They are Spirits, and not Bodies: if we had only to deal with flesh and blood, whether men or beasts, it were not so very much, though very terrible: but we wrestle, *not with flesh and blood*, but with spiritual substances, with invisible Spirits: An arm of flesh against poor fleshly Creatures were enough to startle us; Oh, what startling, frightening work have we had within these very few years? but how much more startling is an arm of Spirits, that can reach to Spirits? that know how to fight with us at all times, in all conditions, in all postures; whether we are alone, or in company, idle, or employed; sleeping, or waking? that can fight invisibly, when we cannot see them; for as their nature, so are their assaults, such as by the eyes of flesh and blood cannot be seen? 2. They are *wickednesses*, as by nature they are Spirits, so by their condition they are evil and malicious Spirits; *spiritual wickednesses*, or Spirits of wickedness, (2.) *most monstrously wicked*, and malicious Spirits. Some observe, that the Devil hath his name in *malice*, the *wicked one*, to denote his spiteful nature; he is not barely wicked, but maliciously wicked; he cannot endure that Souls of men should fare any better than himself; and therefore he makes it his trade, his delight, his main work to damn Souls. 3. Some yet go higher, saying, that these *spiritual wickednesses* are such, as provoke men to wickednesses of a spiritual nature; we wrestle (saith the Apostle) against whom? it is in the original *ἡς τὰ πνευματικὰ τῆς πορνείας*, (i.) *against the spirituals of wickedness*; as it these wicked Spirits should make it their great design, not only to beset us with gross and fleshly sins, but with sins spiritualized, or with spiritual wickednesses, such as unbelief, pride, hypocrisy, idolatry, blasphemy, &c. As black as Devils are, they can, if they will, appear as Angels of Light, and accordingly suit their temptations of the finest make.

But what is meant by the last word, *in Heavenliness*? I cannot say *Heavenly places*, but *Heavenly things*: as if the Apostle should say, the cause of this fight is not for Earthly things, it is an otherwise quarrel than is usual with us in our Battels: Devils will not fight for Lands, or Livings, for Riches, or Mines of Gold, but for *Heavenly things*; they would, if they could, bereave us of our God, our Saviour, Sanctifier of all our hopes of Salvation, and Glory of Heaven.

## SECT. II. Use.

**A**RE Devils thus mighty and malicious? then mind this, consider what Enemies you must fight against! Methinks, a serious consideration of their power should raise up your hearts to bless that God that keeps you from them. Oh, the mighty advantage they have over you! should the Lord but give the Châin, what work would they make in the World? how would they rend the Heavens, shake the Earth, undo all Men and Women in the World in an instant? My Brethren, I would not have you dread them too much; and yet because they are such mighty malicious Enemies, I would not have you slight them too much: I tell you there is nothing in this inferior World able to stand before them, no Creature, no Man. The good Angels indeed can Match and Master Devils; but if God stop his Angels, and withdraw his hand, they would quickly over-run, unquiet, unsettle all the World. Oh! then maintain such apprehensions of their greatness, as that you may for ever bless that God, who binds up such Enemies, that they do not the mischief unto which their nature inclines them, and inables them.

Are Devils mighty and malicious? then let all tempted ones fly to God, and rely on his power; be they never so mighty, yet the Lord only is Almighty; he hath all Devils

Use 1.

Use 2.



Psal. 91. 1.

Devils in a Chain, and he straightens or enlargeth it as he pleaseth: his power is not only in Heaven, but on Earth, and in Hell; and here is the hope of Saints, here is their Tower of refuge: *He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty.* O then, that Gods people would in all danger haste to their fortresse; that they would say of the Lord, *he is my refuge, and my fortresse, my God, in Him will I trust.* But the uses of this nature we shall bring into the next point, and to that I halten.

## CHAP. V. SECT. I.

## Of the main Doctrine intended.

**O**UR spiritual combate is a wrestling. *ἡ μάχη ἡ πύλη*; there is a wrestling to or we wrestle. *μάχαιμα dicitur, quia corpus μάχαιμα est, quod est*: the Greek Word, according to the proper notation of it, signifieth such a strife as maketh the body of him that striveth to shake; and howsoever sometimes it is given to a strife of sport; yet here it is used for a serious, and fierce fight and combate; so fierce as it may well make the Soul shake again.

But why is this combate called a wrestling?

1. Because Satans fight is very close. This is the nature of wrestling, not to fight at a distance, but very near; Satan is so near that he closeth with us; yea, gets within us; he takes hold of the Heart within, the Soul within. Other wrestlers may catch at the Head, or Arms, or Thighs, or they may fold their Arms about the middle of the Body, and strive with it; but Satan is a Spirit, and enters into Spirits; his wrestling is so close, that neither understanding, will, affections, nor any thing within can escape his fangs.

1 Pet. 5. 8.

Ephes. 6. 10.

2. Because this fight is very violent; wrestling is not an easie, lazy, idle combate: they that wrestle, do it with their might, and strength and utmost vigour. So deals Satan with us *he goes about as a roaring Lion*; he is very active to do mischief, he puts to his strength to devour our Souls: and accordingly must we deal with Satan, *finally my Brethren, be strong in the Lord*; as we must take Heaven by violence, so we must escape Hell by violence; Devils are not to be dallied withal; we must quit our selves like men, resist unto blood.

1 Cor. 2. 12.

Ephes. 6. 11.

Ephes. 6. 11.

3. Because this fight hath in it many wrenches, windings, wiles, and arts. The cunning Wrestler carries it not merely with his strength, but with his feats; his eye is upon all advantages; with a wrench, a turn, a trip, a sleight he gets the mastery: Satan in this respect is an eminent Wrestler; he makes it his trade, and is well acquainted with all the mysteries of it; he hath thousands, and ten thousands of stratagems and wiles; he hath his *βόλαι & μηχαναι* as the Apostle calls them, that is, his depths, his profound plots and contrivances, moulded by malice and subtilty in his own large understanding, furnished with the experience of our corruptions, and the success of his many temptations for some thousands of years, managed with all the crafts and policies of the most dark and hidden corners of Hell; he hath his *μυστήρια*, as they are called, *exquisite methods*, in the wily conceivance of his stratagems, in ordering his assaults, and spitting his fiery darts. And is it not our duty and prudence to be well skilled in his wiles, and to counter-work him in his crafts? are we not therefore advised to *put on the whole armour of God, that we may be able to stand against the wiles of the Devil*? As there is no standing without armour, so there is no fear of falling, if we are but armed and prepared for him: his wiles should make us wise unto salvation, that though he wrestle artificially with us, we may be able to stand.

4. Because in this combate each party hath usually his aydes, or seconds. It is thus both with Satan and us: First, he hath his aydes; these are led under the conduct of those two Captain-Generals the World and the Flesh: This World is the Devils Darling, and chief Champion: on the right hand it encounters us with prosperity, it casts before us the golden Apples of riches, and how prone we are to listen to these Syren-Songs, our experience tells us: on the left hand it tempts us by adversity, turning it's smiles into frowns, its allurements into threats, it's offer of honours and riches, to proud menacings of poverty and ignominy; and how terrible these are in the eyes of flesh

and



and blood, the best hearts can tell. The flesh is the Devils darling, by which we understand the corruption of Nature : it fighteth and lusteth against the Spirit, it rebels against the Law of our mind, and leadeth us captive to the Law of Sin : *the flesh lusteth against the Spirit, and the Spirit lusteth against the flesh, and these are contrary the one to the other ; so that we cannot do the same things that we would :* both these are Satans aides. Secondly, we have our aides ; as first God takes our part, and he hath appointed his own Son as General of the Field, called *the Captain of our Salvation* ; whensoever we wrestle, he stands by with a reserve (as it were) for our relief at a pinch ; and if we will but call upon him at our need, he will never leave us, fail us, nor forsake us. Secondly the Angels take our part : *Behold Chariots of fire upon the Mountain round about Elia*. Wrestlers are usually compass with a ring, and such a ring have Saints, *the Angels of the Lord encamp round about them that fear him, and they deliver them.* Now what better aides, or seconds can we have than the Angels of God, and the God of Angels? Surely, there are more for us than can be against us : Oh, the comfort of this!

Gal. 5. 17.

Rom. 7. 19.

Heb. 2. 10.

Psal 34. 7.

## S E C T. II.

## Use of Terrour.

**I**S our spiritual combat a Wrestling? then woe to the Wicked, that never wrestle at all. Let them know, that they are not the Lords Souldiers, but the Devils Revelers, and therefore he fights not against them, because they are his friends. *When the strong armed man (Satan) keepeth his Palace his goods are in Peace* : but when a stronger than he cometh to dispossess him, there will be many a tussle, and many a wrestle, and usually such a man will feel the Conflict. *Now woe to them that are at ease in Sin* : can we be Gods Servants, and not his Souldiers? Is not Christs Church on Earth a truly militant Church? in a warfare, as well as wayfare? Oh, then what is their condition that are rid on by the Devil? they will not grapple with Satan, they love to sleep in a whole skin, they crown themselves with pleasant Garlands of restless security, they imagine they may go to heaven in a bed of down; Oh, but what will be the end of these men? the Devil hath already laid them on their backs, and their remain, nothing more but to kick them out of their security into Hell.

Luk. 11. 20.

Amos 6. 7.

## S E C T. III.

## Use of Incouragement.

**I**S our spiritual combat a Wrestling? then courage Christians! from those Words, *be strong in the Lord, and in the power of his might*, if one rightly observes, that the Christian of all men needs courage; a cowardly Spirit is beneath the lowest dury of a Christian: the fearful are in the forlorn of those that march for Hell, the violent and valiant are they which take Heaven by force; except thou canst prove thy pedigree by an heroic Spirit, except thou wilt dare to be holy in sight of Men and Devils, never thinke that thou art begotten of God. Oh, how uncomely a fight is it, a bold sinner, and a fearful Saint! one resolved to be wicked, and a Christian wavering in his Holy conscience! to see Hell keep the Field, impudently braving it with displayed banners of open prophaneities, and Saints to bide their colours for shame, or to run from them for fear, who should rather wrap themselves in them, and die upon the place.

Ephes 6. 10.

|| Gernals  
Christian, ar-  
mour.

Revel. 21. 18.

Take courage therefore, O ye Saints, and be strong. When Joshua was to march before Israel into Canaan, the Lord was tain to raise up his Spirit with redoubled words, *Be strong and of a good courage.* — *Onely be thou strong and very courageous.* — *Have not I commanded thee? be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest.* I lay the same to you, who are to march through this Wilderness into that heavenly Canaan, Take courage, for the Lord your God is with you: what if Devils come behind, and trip up your heels? Nay what if the fly in your faces, and grapple with you hand to hand? any weak David may wrestle with Goliath, so long as the battle is the Lords, and that he comes

Josh. 1. 6, 7.

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come to the Field in the Name of the Lord of Hosts, the God of *Israel*. But motives I shall reserve for the next use.

## SECT. IV.

### Use of Exhortation, with Motives.

**I**S your spiritual combat a wrestling; Come then, fall on the duty: here's a world of Devils ready to encounter: you may imagine (and really it is so) that they come swiftly, furiously, strongly, their arms spread wide, and their fangs are open, and if they can, they will fasten on the whole man; their aim is to throw body, soul, and all into Hell. What will you do now? Will you turn your backs and fly? Shall the Devil conquer without a stroke? now God forbid! I beseech you stretch forth your arms, bid Devils denance, resist them to your utmost, wrestle with all your might. Why, this is the duty I am pressing on you: Be serious, and wrestle, though all shake by it.

### The Motives are several.

1. There is a necessity for it: either you must wrestle with him, or be taken captive by him; there is no middle course; and shall not necessity make you fight? it is said that necessity and despair will produce wonders, they would make cowards fight, and are you worse than Cowards.

Mark 4. 11.  
Jam. 4. 7.

2. The Victory is certain, if you will but wrestle. When Christ hath made a valiant resistance, *the Devil gave way, and left him*. And to this purpose you have a promise, *resist the Devil and he will fly from you*. Satan is a foiled adversary, Christ hath overcome him already, and so shall ye, if ye will but valiantly enter in Christ's name into the lists.

3. The sweetness of victory will abundantly recompence the trouble of your wrestling: usually we mistake in the traverses of our minds: we reckon upon the sweetness of sin, and the trouble of wrestling; but the right comparison is between the fruit of sin, and the fruits of Victory: you have often had experience what it is to be overcome, do you now make trial how sweet the victory will be in overcoming.

Eph. 6. 10, 11.

Jam. 4. 7.  
1 Pet. 5. 8.

4. The cause is just, your combat is lawful: God who is justice it self hath proclaimed it by his Heralds, *Finally my Brethren be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye might be able to stand against the assault of the Devil. Resist the Devil, and he will flee from you; be sober and watch, for your adversary the Devil is a roaring Lion, walketh about, seeking whom he may devour, whom resist steadfast in the Faith*. There are two things, which make a War lawful and just, 1. The call of a just authority. 2. A just cause, now in this conflict is a concurrence of both.

1. You have a lawful authority calling you to fight, even God, who is the Authority Supreme. 2. Your cause is just, for Satan assaulting any of the Children of God, is a meer Usurper, he hath no right over you, you are not his, but the Lords, by Creation, by Redemption, by special Dedicat[i]on: you do but defend your own Souls, and the Territory and Dominion of God, and Jesus Christ in you, and over you, whose Dominion you are bound to preserve. Surely, you have good cause to wrestle, if you had none but this, because your cause is good.

5. You have already in Baptisme taken a military Sacrament, and therein promised that you will continue Gods faithful Souldiers unto your lives end: What, my Brethren, take press money to serve in Gods wars against the Devil, and all his aides, and now to run away from your Colours! A sworn enemy to sin, and Satan, should never of all other turn his back; why you are sworn Enemies, and therefore stand to it, be of a good courage, resist unto blood.

1 Cor. 10. 13.

6. The Lord measures out your temptations, weigheth your strength, and will not suffer you to be tempted above that you are able; he giveth shoulders and setteth the burthen. Is not this his promise? *There hath no temptation taken you, but such as is moderate (or common to man) but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make way to escape, that ye may be able to bear it*. Soules are apt to complain, *the Devil is strong, and temptation is strong, and I shall fall by the hand of Saul*: why, know now, that all these temptations are weighed



weighed and measured out by God himself, he saith to Satan as to the waves of the Sea, Thus far shalt thou go, and no farther: Thus he said concerning Job: Behold Satan, all that he hath is in thy power, only upon himself put not forth thy hand: Satan had a mind to have gone further, he would have been upon Job himself, if God had not stopp'd and curbed him: Certainly, Satan would break all your backs, if he were let alone, but God will not suffer it; let Satan do his worst, you shall be able to bear it, for God hath set him bounds, and he will give you a proportionable strength. As a wise Physician does not give the same Physick to every person, but considers every ones ability; so the Lord orders Satan in tempting, that he cannot put the least dram into any temptation, but as it is measured out by the hand of God.

7. The Lord hath promised his presence with you in six dangers, and in seven: He goeth out with you into the Field, not only as a looker on, but to weaken the Enemies, and to supply you with new strength. 1. He weakens your Enemies, and upon this account partly it is said, that we are more than Conquerors through Christ that loveth us: because in and through Jesus Christ our Enemy is overcome before he strikes, and his blow is broken as he strikes. 2. He supplies you with new strength. I will not deny, but now and then you may have a toyl, but if so, the Lord will raise you up again, for though we fall, yet shall we not be cast down, because the Lord putteth under his hand, or, he upholdeth us with his hand. Rom. 8. 37. Psal. 37. 24.

8. Your weapons are impenetrable: your armour is armour of proof, compleat armour, every way sufficient to defend and keep you harmless. This if you put it on, will make you able to stand against the wiles of the Devil, and to withstand in the evil day: and to quench all the fiery darts of the Wicked. If you say, what is this armour? the Apostle tells you of a girdle of truth, and a breast plate of righteousness, and shoes of the preparation of the Gospel of Peace, and a shield of Faith, and in Helmets of Salvation, and a sword of the Spirit, praying alwayes with all Prayer, and supplication in the Spirit. The meaning is, that your armour is the Graces and Ordinances of Jesus Christ. Truth, and Righteousness, and Patience, and Faith, and Hope, and the Word, and Prayer, (under which by a Senechdoche all other Graces and Ordinances are comprehended) are your spiritual armour. I know that all the vertue of this armour depends wholly upon God alone: Our Faith, and Hope, and Love, and the Word, and Prayer, would all be broken to shivers at one stroke of temptation, if the Lord did not establish and confirm them; and this is that which Christ tells Peter, I have prayed for thee that thy Faith fail not: but this armour by God's power hath been successful, and in the power of his might it ever will be successful: What is said of the Bow of Jonathan, and of the Sword of Saul, is truly said of this armour in this respect, they never returned empty from the blood of the slai, and from the fat of the mighty. Surely, never any himselfed with this armour of God, lost the field finally. Oh, what encouragement is this? Ephe. 6. 11, 13, 16. Ephe. 6. 14, 15, 16, 17, 18. Luk. 22. 32. 2 Sam. 1. 22.

9. To put all out of question, the Lord hath made promises of life to those that wrestle, he will give them to eat of the Tree of Life in the midst of Paradise: He will give them of the Manna that is hid, and he will write their names in the Book of Life. Blessed is he that endureth temptation, for when he is tried he shall receive a Crown of Life, which the Lord hath promised to them that love him. We do not contend for Counters, but for Crowns; and those not temporal and corruptible, but eternal and incorruptible, even for a Crown of Life. Jam. 1. 12. 1 Cor. 9. 25.

10. There will be a day of triumph to all that will but wrestle: if you ask when? I answer, 1. At the day of Judgement, then shall Christ your Captain stand upon the Earth, and you shall stand with him, glorying and triumphing to see your Enemies dead, or wounded before you. Indeed others that were faint and delicate, and would not wrestle, as they were led captives by Satan at his pleasure, so shall they be led in triumph by him into Hell: But for you that fight the Lords battels, the day is a coming when you shall march with Christ into Glory, and then shall you triumph all the way, and those Enemies that now assault you, shall be dead (as it were) before you, and you shall see them again no more for ever. 2. In that Eternity, which follows after: no sooner shall Christ and his Saints enter into Heaven; but oh, the glorious astonishing triumphs that will be there? The Poet sung sweetly.

There shall we conquer, have our Conquest crown'd  
By bands of Seraphims, triumph with the sound



*Of Heavens loud Trumpet, warbled by the shrill  
Celestial quire, recorded with a quill  
Plucked from the Pinion of an Angels Wing,  
Confirm'd with joy by Heavens eternal King.*

Q my Brethren where is now your courage? where is your Spirit? where is your Ambition? think not on mean things, but on Crowns, and Victories, and Glories? *Revel. 3. 11. Hold fast that which thou hast, that no man take thy Crown.*

## SECT. V.

### Other Sorts of Motives.

**T**HAT I may yet prevail with you to make you *Wrestlers*; Consider further.

1. God is on the side of all that wrestle, What art thou afraid of the Issue? Art thou indeed in Sathans hands? know then that Sathan is in Gods hands; If thou art but the Lords Souldier, he will not suffer himself to be so much disgraced as to suffer thee to be overcome by his mortal enemies: he hath arm'd thee with his own armour, and sent thee out to fight his battels; and therefore he will not have thee vanquished, being fortified with his strength: for so should his weapons be esteemed weak, and he himself be overcome in thee. When the Lord sent the Angel to encourage *Zachariah* concerning *Jerusalem*, the message was this; *I saith the Lord, will be unto her a wall of fire round about her.* Surely, *Jerusalem* must needs be impregnable that was thus walled about: the same promise is made to all the Saints, and therefore they must needs be all invincible; if your shelter were stones, these might be battered: were it walls of lead these might be melted: were it defence of waters these might be dried up: were it garrisons of mighty men, these might be scattered: were it engines of War, these might be defeated: were it trenches, these might be stopped: were it Bulwarks, these might be overthrown: but you are guarded with such a defence which cannot be demolished, to wit with a wall of fire round about you. Balls of wild-fire are a terrour and consumption to any Enemies: who could quench the fire of *Sodom*? or who shall quench the World, when it shall be all on fire? Surely none: *Paradise* was kept with a fiery flaming Sword, and none could enter thereinto, *Gen. 3. 24.* *Israel* was guided and protected by a fiery Pillar, and none could molest them in their march, *Exod. 13. 21.* What shall we say then, when the Lord our God is a wall of fire round about you, to consume your Enemies, and to succour you? Cheer up Christians! your God whose you are, and whom you serve, *to whom nothing is too hard*, *Gen. 18. 14.* *To whom nothing is impossible*, *Matth. 19. 16.* *To whom none is like among the gods, glorious in Holiness, fearful in Praises, doing Wonders*, *Exod. 15. 11.* *Whomsoever Mountains, shaketh the Earth, commandeth the Sun, sealeth the Stars, and thundereth marvellously with his Voice, even he is a Wall of fire round about you.* Oh, what encouragement is this!

2. Jesus Christ is your Captain; God hath made him General of the Field, and if you had none other to fight for you, yet He alone is mightier than all your Enemies: he hath already vanquished Sathan, yea he hath so bruised the Serpents head, that now he cannot overcome finally the least of his Followers. Sathan was the strong man, who possessed *a l in peace*; but our Saviour Christ, who is stronger than he, coming upon him hath overcome him, and taken from him all his armour wherein he trusted, and divided his spoils. Hence he is truly called our King, our Redeemer, our Head, our Captain; and will not you, the Subjects of this King, the Ransomed of this Redeemer, the Members of this Head, the Souldiers of this Captain, fight under his standard? Why consider, if you wrestle, Jesus Christ stands by to bring you off with honour. Sure you need not doubt of help, who have Christ your Captain for your second; if Sathan be a roaring Lion, Christ is the Lion of the Tribe of *Judah*: If Sathan be an Accuser, Christ is an Advocate: He lived and died for you, and rather than you miscarry, he will live and die with you: for mercy and tenderness to his Souldiers, none like him; he knoweth what it is to be exposed to the rage of a cruel fiend, and therefore he will succour those that are tempted. Christs heart is intendered by his own Experience, ever since he grappled with Sathan; he is full of bowels to all them that are assailed by him; yea,

yea, Christ is so dear over them, that then especially he interceeds his Father, when he observes his People in temptations, q. d. *O Father, I pray, that this poor Man or Wo-* Luk. 22: 32.  
*man may not fall in time of temptation*: Thus he prayed for Peter, when he was on Earth, *I have prayed for thee that thy Faith fail not*: and thus he prays now for you in Heaven. No sooner he sees Satan run in upon you, but he runs into the presence of God the Father, and spreads his blood and his satisfaction for your help. Oh, the loves of the Lord Jesus Christ!

3. The Spirit of God will strengthen you against the power of the evil Spirit: This is that *Spirit of Wisdom and understanding, that Spirit of Counsel and Might; that Spirit that helpeth your infirmities*; that kindleth and healeth your Hearts with love, and zeal, and other Graces; that comforts your consciences; and consumes your corruptions, and continues in you; sealing you to the day of Redemption; even He it is that strengthens you against the power of the Devil. But how doth the Spirit strengthen? I answer, 1. He teacheth you in, and by your temptations. Luther could say, that *three things made a good Divine, Meditation, Prayer, and Temptation*. And, indeed, when and where doth the Holy Spirit reveal himself more fully unto his People, than in the times of their temptations? it is said, that at *Massah* and *Meribah*, the waters of strife, and of temptation, there the Lord gave Israel all his statutes. 2. He bears up, and upholds your hearts with grace, *My grace is sufficient for thee*, said the Lord to Paul; the Spirit of the Lord in your combats usually comes in with assisting grace; or if that be not enough, he comes in also with accepting grace: though thy Prayer be weak, and thy Faith low, yet saith the Spirit, *It is the time of temptation with my poor Servant, and therefore I will take the duty, though it be never so little*.

4. The good Angels wait upon you as a guard, have they not a charge from God to see to your safety? and is not one Angel stronger than all Devils? if a man were to pass by ship over a dangerous Sea, full of Rocks, Pirates, Robbers, would not Letters of safe conduct be his comfort? but if a great Navy should be sent to conduct him over, if the Admiral should call out all his men of War to see him safely arrived, how much more comfortable would this be? Even thus God deals with us, he sends his Angels, who willingly afford their ministry, because of their love to man, but in respect of Gods Word and charge, they are much more willing. O the strong Motives that we have to fight! God, and Christ, and his Spirit, and Angels, all take our part: What greater dignities? What better defence? What greater solace? What better safety than this? to be attended and guarded, not by men (which we count an honour and happiness) but by Angels, *who pitch their Tents about the Saints*? Methinks the Knowledge, Psal. 34: 8.  
Assurance, Remembrance, and Meditation of this should marvellously comfort and encourage the People of God.

5. The Spirits of the Just, made perfect with God, contribute their assistance: do they not pray for the Church in general? do they not mind the condition of those, who are yet militant upon Earth? do they not stand upon the Walls of Heaven and call on you to march up the Hill attter them; crying aloud, *fall on and the City will be yours, as now it is ours*? the same words that Paul spake living, he even speaks now dead; *Watch ye, stand fast in the Faith, quit your selves like men*. The printed 1 Cor. 16: 13.  
Books, the living Examples of dead Saints, call on you still to be valorous: do they not really speak in Joab's language, *Be of good courage for your Souls, and for the Glory of your God*. 2 Sam. 10: 12

6. Other Saints on Earth are in the same posture with your selves: they are all wrestling, they are all enduring a great fight of afflictions and temptations. Certainly you march in the midst of gallant Spirits: your fellow-Souldiers are every one the Son of a Prince, yea of the King of Kings, and Lord of Lords; and this is their way, to encourage you, and to be encouraged by you: there's not a watch you make, nor a stroke you strike, but it pleaseth them, and it refresheth them; as on the other side, there is not a negligence, or a fall, but it wounds them, and afflicts them.

7. The Devil himself is not altogether so terrible as he seems. Do you look on him in these particulars.

1. He is but a Creature, though he be styled a *principality and Power*, yet his power is but a created power: he is potent, but not omnipotent; he is the strong man armed, but Jesus Christ is stronger than he; and though you cannot, yet the Lord Jesus can easily disarm him, and take away that wherein he trusteth.

2. He is a Creature under a Curse; this may take off much from that dreadful-  
ness

Luk. 11: 22



- Gen. 3. 14. *ness which many look upon him with. Cursed shalt thou be above all the Beasts of the Field. O the encouragement, that all our Enemies (both that Field-Serpent, and the old Serpent called the Devil) are under a Divine Curse. Surely Gods Curse is a weakening thing.*
- Gen. 3. 15. *3. He is a wounded Creature. 1. Wounded by Christ, He shall break thy Head, and thou shalt bruise his Heel.* The Lord Jesus breaks Satans Head, as he is our Head; he hath wounded him for us, and for our sakes. Here is comfort; Alas! Satan was too strong for us hand to hand, and therefore our Lord first enters the List, and gives him a wound; and then, as *Joshua*, he bids us come, and tread on his neck. Thus when we read of Christs glorious acts, that he overcame Satan, *Matth. 4. 11.* Lead Captivity captive, *Ephes. 4. 8.* Spoiled Principalities and Powers, *Coloss. 2. 15.* Made his Enemies his Foot-stool, *Matth. 22. 44.* Overcame those that War against him, *Revel. 17. 14.* We are to understand that all these acts were for our benefit, and that for us he combated with, and conquered all these Foes. 2. He is wounded by the Members of Christ. *Satan is fallen from Heaven like Lightning, and made subject to the Saints.* His weapons have been often battered and blunted, not only by Christ, but also by Christians. *I write unto you young men, because you have overcome the wicked one.* Others have been, and if we will but wrestle, we also shall be more than Conquerours through Christ that loveth us.
- Luk. 10. 18. *4. He is a chained Creature. The Angel that came down from Heaven had a great Chain in his hand, and he laid hold on the Dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.* In this Chain he is so confined, that he cannot stir until God slack his Chain: nor need we trouble our selves, because it is said only for a thousand years; for indeed God hath ever kept him in Fetters since his Fall, either Jels or more, and he shall never shake them off again until Dooms-day: He hath delivered him into Chains of darkness, so he reserved unto the Judgment of the great Day. Oh, what encouragement is this! think of it Christians, Devils can do nothing without a Commission from your God; though they ruined *Jobs* state, yet they had their power from God; and though they infested his Body with sad Diseases, yet they were fain to ask new leave from God; they could not so much as enter into Swine, but Christ must give them Authority, and bid them go. How should this animate us, that our greatest Enemy is subject to the power of our best and dearest Friend! Enough for Motives.
19. 20. *2 Pet. 2. 4.* *Jude 6.*
- 1 Joh. 2. 13, 14. *Rom. 8. 37.*
- Revel. 20. 1, 2. *Luk. 8. 32.*

## SECT. VI.

## Use of Direction.

IS our Spiritual Combate a Wrestling? then some Directions how we are to manage this Spiritual Combate. This is that special use which I ever aim at in all practical points. Many are convinc't of such and such a duty, that know but little how to go about it. Others indeed may abound in their own sense, and they may in their own experiences find out some Rules most proper for their own disposition, and most powerful for their own Reformation; and for my part, I shall gladly leave them to themselves; yet for such who are not better furnished, and yet desire some help how to manage whely this great duty of wrestling with Devils, I shall prescribe for their use, and mine own (as the Lord shall enable) these following directions.

In our Spiritual Combate two things are necessary to be known. 1. Satans assaults. 2. Our repalls. His assaults I shall trace, according to the several periods of our life, wherein more especially he combates with us in such or such a kind: As in our Infancy he combates thus; and in our Youth, or time of Conversion, he combates thus; and in our riper years he combates thus; and in the end and period of our life he combates thus. Now herein lies our duty. 1. To be acquainted with his several methods at such times. 2. To repel him in such a manner, and by such means, as are most suitable to his methods. And, O that the Lord would help, and strengthen me in this work! O that he would present his Light and Truth, that I may discover to you these works of darkness, both for the avoiding and conquering of him, who is reserved for ever-Lifting chains under darkness, unto the judgment of the great Day.



# WAR WITH DEVILS.

## The Second Book.

### CHAP. I. SECT. I.

*Of the time when Devils begin their First Assaults.*

**T**HE first Period, wherein Satan first begins to assault the Elect, it is from their quickning in the Womb, and during their Infancy, till they become adult. Come then, and first learn we his methods; and secondly, practise we those duties that concern us in our wrestling with him in these respects.

1. For Satans first assaults; certain it is, that then he begins, when we begin first to live, and move, and have our being: are we not by nature in Satans power? is not the Devil then said to rule in us, when the Soul and Body do first meet, and are both defiled by sin? As it is said of the Dragon, that he stood before the Woman Revel. 12. 4. which was ready to be delivered, to devour her Child as soon as it was born: So may we say of every Child, as soon as it is quickned in the Womb, that the Great Red Dragon, the Devil, stands ready to devour it. And upon this supposition, even in Augustine's time, there were Exorcisms used at the Baptism of Infants, by which they signified that the Child was under the Power and Dominion of Satan: we use not this Ceremony now, though it be very ancient; we desire rather to content our selves with the simplicity of the Gospel in all the Institutions and Ordinances of Jesus Christ: but this discovers the ancient truth of Satans assaults, and Kingdom over Children by nature, even in the womb. Behold, I was shapen in iniquity, and in sin did my Mother conceive Psal. 51. 5. me, saith David: 1. I was shapen in iniquity; in the very forming of the parts of his body, and disposing it for Animation there was sin, though not explicitly and formally, yet initially, inchoatively, and imperfectly, because the body was in tendency to make up man. 2. And in sin did my Mother conceive me: It is in the Hebrew, my Mother did warm me, or nourish me: which relates not so much to the actual conception, as to the time that his Mother did bear, and warm him in the womb. The inference from the Text is this, that so soon as that mass of the body is enlivened, and animated, so soon is original sin in a man; and when original sin, like a Leprosie, spreads it self over the whole man, the Devil also doth seize upon him as his own: So that as a man is said to dwell in his own house, it is his home; he may do there what he will, such a Right and Claim hath the Devil to a man by nature: he dwells in him, reigns in him, and leads him captive at his will.

But if thus it be with us, whiles we are in the womb, is it not otherwise in our birth, and in our infancy, till we become adult? I answer.

1. So long as we are in nature it is all one: no sooner are we born, but we are Atheists, Idolaters, Blasphemers, Sabbath-breakers, Murderers, Adulterers, Thieves, False Witnesses, Covetous; not by actual transgression, but by an habitual disposition: as we are said to be men, because we have in us the Image of men, and seeds of humanity, though we never did any manly action, seeing nothing is wanting but growth and maturity; so by as good right we are called sinners of all kinds, because we have the

the nature and very image of sin, and the seeds of all corruption living in us in our very infancy: Which if we grow, will grow with us, and without preventing Grace will come to full ripeness, if we ever attain unto perfect age. In this respect how should Satan but dwell in us, move in us, reign in us; and at our very birth, and during our infancy, do with us, and domineer in us, even as he pleaseth?

2 So long as we are in infancy, and not adult, supposing that we live to the age when we may enjoy use of means appointed by God for Regeneration, Justification, Sanctification, it is very probable that we are in a state of nature, and Vassals of Satan, as we were in the womb. A late Divine thus delivers himself; *I know no reason to conclude, that God should break his own ordinary road of bestowing grace in Infancy, upon those that live to the use of means appointed to that call; and I suppose (excepting the case of John the Baptist, who yet may be looked upon as Privileged by an extraordinary account; to wit, that by a miraculous instinct he might bear witness to Christ, as his Fore-runner in the Womb, as well as in the Wilderness) it can hardly be asserted de facto, concerning † anyone that ever lived to a perfect use of reason, that he was justified and sanctified from the womb, or any period of infancy whatsoever; nor have we any Scripture-warrant to expect it: nay, it were against the very end for which God appoints the use of means, seeing by bestowing saving grace out of them, to those that live to enjoy them, God would in a sort make void his own Institutions; for what need of them, when the ends of them may be otherwise attained? I confess, grace is wrought in some very early, possibly in Childhood, but ordinarily 'tis after they come under Catechizing. And it may be so, then Satan keeps his hold for this first Period, (i.) from our first quickning in the Womb, and during our Infancy, till we become adult.*

Mr. Ford in his practical use of Baptism.

† His opinion is that the instance of Jeremy being sanctified from the Womb, is but only a setting him apart for his office. Jer. 1. 5.

## SECT. II.

Of the manner of Devils assailing at that time.

Luk. 11. 27,

**B**ut how do the Devils assault, or tyrannize it in us at such a time? I answer, they do so quietly, and without resistance. *The strong armed man, Satan, quietly keeps the house, and the things that he possesseth are in peace.* Poor Creatures in this case are as Prisoners, content to be tyed in the Fetters of sin; and therefore to what purpose should Satan rage it in their Consciences? I know Satan is subtil, and more exactly watcheth them that are sprung of Godly Parents: he observes from time to time how they bewail the sin of their Babes, and how they press God with a Covenant of Grace, and how they dedicate their Children to the Lord, and how they present them to God in that Ordinance of Baptism: and though for all this he holds his Claim, and leads them as Captives at his will: yet I verily believe, upon these Observations, he looks very enviously and maliciously upon such Children; and if it were not that God hedgeth them about with a Wall of holy and blessed Angels, he would do his utmost to cut off their lives in their polluted state of nature, and immediately hurry them to Hell, *unto the Judgment of the great Day.* Howsoever he matters not much, while he keeps possession: He knows well enough that till they are actually regenerated, he is their Lord; he needs not plant any of his strongest Batteries, main temptations against them yet; and therefore in that respect, as a Keeper of such Prisoners, he may sleep securely: he commands with ease, he keeps the house quiet, and all are obeyant to his will.

## SECT. III.

Of the state of Infants dying at that time, either in the Womb, or in their Infancy.

**I**f this be so, then well may we say of our Infants dying at this time; *Oh, that they had never been conceived! Oh, that they had never come out of the Womb into the World!* not so neither; for amongst Infants, some are Elect, and some are not; and some are within a Covenant of Grace, and some are not.

Some Infants are Elect. For the Children not being yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works, but of his call, it was said, the Elder shall serve the Younger; as it is written, *Jacob have I loved, but Esau have I hated.* When Jacob was but an Infant in the Womb,

he



he was Elect; and if Jacob had died in the Cradle, he had been saved. Hence Believing Parents may comfort their Souls concerning those Children that early die, in that they may be Elect, and by consequence eternally saved.

2. Some Infants are within a Covenant of Grace, and this speaks yet more encouragement. Indeed, we cannot look into the Book of Life which is in Heaven, and thereby know that the names of our dying Infants are written there; yet may we look into the Covenant of Grace, and satisfy our selves as in the effect of their Election: Are not the children of Believing Parents the reputed Members of Jesus Christ? Is not the same promise made to the children that is made to the Parents, for receiving both as Members? *I am thy God, and the God of thy Seed*, said the Lord to Abraham; Gen. 17. 7. *and the promise is to you, and to your children, and to all that are afar off*, said Peter Act. 2. 39. to the Jews. God is in Covenant with our Infants as soon as they are living in the Womb, and God is Sacramentally and solemnly engaged to our Infants in Baptism, as soon almost as they are born into the world: nor doth it hinder, that such Infants were shapen in iniquity, and conceived in sin; for that is first which is Natural, and then that which is Spiritual: the Devil first reigns in them as his Subjects, and then the Lord passing by, and seeing them in their blood, he saith to them in their blood, *live; yea, he saith to them in their blood, live; that time is as a time of love, and therefore the Lord spreads his skirts over them, and covers their nakedness, and swears to them (in Baptism) and enters into a Covenant with them, and sa they become his.* Ezek. 16. 6, 7, 8

But when is it that Infants dying in the Womb or in their Infancy, are entered into this Covenant of Grace? I answer. —

1. Externally, the Infants of Church-Members are in Covenant so soon as they are quickened in the Womb.

2. Internally, they are in Covenant so soon as by the intervention of the Spirit they are wrought on savingly and effectually: now this may be either in the Womb; and so godly Parents may comfortably hope of all their Infants as die in the Womb, before they see this Worlds light; or after Birth, at any time, before they become adult: Only as we will not limit the Spirit, so we cannot but probably think, that the time of the Spirits Regenerating is ordinarily in this case, the very time of their Baptism. Thus a modern speaks: *Although God be not bound to his Ordinance of Baptism, so as to give Grace to all Elect Children at the instant of their Baptism, yet seeing Sacraments are not only bare Signs and Seals of the Covenant, but Conduits of the Grace of the Covenant, which, and in what manner God is pleased to dispence it; I know not why the Sacrament of Baptism to some Elect Children, I mean to those that die in Infancy, may not be indeed the Laver of Regeneration, and they receive the grace of Baptism with the sign: For no person can enter into the Kingdom of Heaven, except his Person be justified, and his Nature sanctified, and God useth to dispense these Graces in some Ordinance or other; and seeing such Infants live not to be capable of any other Ordinance, why should I not believe them Regenerated in Baptism? If this Opinion may be thought of any to favour the Papacy, that holds the Sacrament to be effectual, *ex opere operato*: He answers solidly, that his Opinion stands at a great distance from theirs; for that by their Doctrine they make no difference between Good and Bad, Elect or Non-Elect, in the participation of those Benefits: They hold that in Baptism all Infants that receive it are actually Regenerate, whereas he restrains the Efficacy of that Ordinance only to the Elect; and he admits not all of them neither, for he excludes those of the Elect that afterwards live to come under the means of Regeneration; only he supposeth a possibility and probability, that in some Elect Infants (*viz.* those that die in Infancy) the season of Gods doing that, which all Christians acknowledge, is done at one time or other before the separation of Soul and Body, (*sc.* their Renovation, Justification, and Sanctification) is rather the time of Baptism, than any other time.*

If any demand, how can Infants in the Womb, or in their Infancy be justified and sanctified? Is not Justification bestowed on believing? and is not Sanctification conveyed to us in the attendance upon the outward and ordinary means? The answer is; that God justifies them upon another account, and sanctifies them in another way, than those that are of Age: and for this my Author cites another, saying, *As in the bodily life, one Organ is the instrument of nourishment to the Child in the Womb, another when born; so in the conveyance of spiritual life, 'tis one way to a Child, another to one of years: For this is not the most universal Proposition of the Gospel [he that believeth shall be saved,] but this, [he that hath the Son hath life, and he that hath not the Son hath*

Mr. Ford in  
his Infant-  
Baptism.



not life.] now God gives his Son by the Spirit, and we receive him by Faith: but God can supply the want of that hand in a Child, by dropping into his mouth what he cannot receive with his hand, as I may say. All this I have said of Infants dying in the womb, or in their infancy, but as for such, whose life God prolongs till they come to years of age and discretion, I have already delivered my mind in the former Sections.

## SECT. IV.

*Of the Privileges of Elect Infants living beyond that time, but for present under Satans power.*

**W**HAT see it, may be well with Elect Infants dying in their infancy; but what say we of them who may live longer, and are for present under Satans power? have they no Privilege above those Children that are not Elect?

I answer, Yes; and I may instance in these particulars.

1. They have Gods love. *Jacob have I loved*, said God of *Jacob* before he was born: which must needs be as true of *Jacob* when he was born; There is in God a love of benevolence, and that is afforded to Elect Infants whilest yet carnal, and dead in sin: as a Woman lately conceiving loves her future fruit, so the Lord loves those whom he purporeth for himself: Indeed, his love of complacency is not till their change and conversion, but his love of benevolence is from eternity.

2. They have a right to the Covenant of Fore-Fathers. This difference the Apostle *Rom. II. 7, 28.* makes between Jews and Jews, *The Election have obtained it, and the Election are beloved for the Fathers sake.* I speak here of the Covenant of God with fore Fathers, as it undergoes an abstracted consideration from the personal Covenant with us by Faith: Infants of believers are far from actual Faith, and yet they have this Privilege, that the ancient Covenant betwixt God and their Fore-fathers hath run (as it were) down in a line to them: and upon this account, Godly Fathers many times speak for their tender Babes, before they are able to speak for themselves; they plead a Covenant entailed, and put it in suit for them, whilest they are not yet but as a span long; as if every such a one should say, *Lord, here is a Child conceived in sin; and born in sin; the very guilt and pollution of his Nativity renders him obnoxious to eternal fire; and yet thou hast said, I will be thy God, and the God of thy Seed; and the promise is to you, and to your Children; and thou hast stiled thy self a God, shewing mercy unto thousands of Generations of them that love thee; and thy Word is clear, that the Election is beloved for the Fathers sake: Now therefore be merciful to my poor Child that comes of such and such a race, even for the Covenant sake.*

3. They have a right to the inward part of baptism, as to regeneration, renovation, remission of sins, &c. You will say, if Infants were then regenerated, they could not be under Satans power. I grant the improbability of their being actually regenerate until years of discretion, and yet by baptism they have *jus ad rem*, a remote right to those initial graces. Sacraments were never intended by God to exert their vertue onely in, or during the administration. As in the Lords Supper, Christians by their experiences can testify, that the benefit is most what after the receiving of it: so in baptism it may be many years after the receiving of it: For otherwise it would follow, that baptism would be altogether a barren Sacrament all our lives long; except onely during the little time of its administration. Oh, what a blessed Privilege is this! the non-elect may indeed be baptized, and have the washing of water: but the Elect sooner or later are baptized also with the Holy Ghost, and with Fire: they have that initial Sacrament for the bestowing of initial graces upon them in the Lords own time.

4. They have the tutelage of Angels. *Are they not all ministering Spirits, sent forth to Minister for them, who shall be heirs of Salvation?* It is true, they are under Satans power; Devils move in them, dwell in them, reign in them; they keep the house of poor Infants-souls, and they are in quiet and peaceable possession; yet notwithstanding all this, the Holy Angels have a charge from God to see to those infants, and to preserve them charily as cholen vessels (maugre the Dominion of Satan) against the time he shall manifest himself unto them. But of this Privilege more fully in another discourse.

## SECT. V.

*Of the duty of Wrestling, that concerns Parents in this respect.*

2. **T**He duties that concern us in our wrestling with Satan, as to his first assaults, are either Parents duties, or Childrens. 1. For the Parents, they are to perform some duties before, and some after their Childrens birth.

1. The duties before they are born are these.

1. Let the Parents be humbled for that sin which they transmit to their Children. Oh, how should this pierce their hearts, that in *Adam* all sinned, and by reason of that sin both they and theirs are all defiled. Good Lord (may they say) is not this lamentable, that we should derive sin from our Parents and that we should convey the same sin to our Children! that we should make our little ones so soon as they live Vassals of Satan, and objects of Gods wrath! Oh, the wo of this sin! did we but rightly consider it, what is this original sin but in some sense all sin? an universal guilt? it makes the understanding guilty, the will guilty, the affections guilty, even guilt all over; there is no part of man, no not his mind, nor his conscience, but it is all over defiled with this sin; this is the sin, that is the root and fount ain of all the actual evils we commit every day: is not every one tempted, and drawn aside by his own lust? Oh wretched Babes, whom we have begotten after this Image! how just were it now that God should turn you out of your Mothers Womb into Hell flames? and are we the instruments of your damnation, except the mercy of God shall prevent it? O deplorable condition! O wretched men that we are! Here's matter of Humiliation.

2. Let Parents call to remembrance, and improve the free and gracious Covenant which God hath made with them and their Posterity; *I am thy God, and the God of thy Seed: for the promise is unto you, and to your children:* Gen. 17. 7, 9. Act. 2. 39. It is true, that by Natural Generation the Children of Believing Parents are defiled with sin, and so under wrath; and yet they are holy by Covenant, and free acceptance: We see the Promise is not only to the Parents, but also to their Children: Oh, then that this promise may come into remembrance! Oh, that Parents would improve this promise, and make sure, [as much as in them lies] that their Children are indeed under the promise! But what can they do to make this hopefully sure? I answer; —

1. Let them make sure that they themselves are under the promise: If their Evidences are but clear, that they have an Interest in the Covenant of Grace, and that God is their God in Christ, then may they have a comfortable hope that God will be the God even of their Seed also.

2. Let them give themselves unto God by a renewed Covenant: Let them again resign up themselves in all things to be guided by his Word. Surely, they that would give their Children up unto God, must first give up themselves. As the promise is made to the Faithful, so that Faith which truly acts in Dedication of Children to God, must first draw the parties themselves to yield up their Souls and Bodies as a Living Sacrifice unto the same God.

3. Let them offer their Children up unto God by hearty prayer: Gods promise to accept our Children, calls for prayer on our part, that he would be pleased to make good his promise. Thus *David* reasoned, *Thou, O Lord of Hosts, God of Israel, hast revealed to thy Servant, saying, I will build thee an House; therefore hath thy Servant found in his heart to pray this prayer unto thee:* 2 Sam. 7. 27. And so should every Parent say unto God, O Lord of Hosts, God of Israel, thou hast covenanted to be my God, and the God of my Seed; therefore am I bold to intreat thy Fatherly acceptance of my poor Infant: Hast thou not said, that Children are an Heritage of the Lord, and that the fruit of the Womb is thy reward? Oh, that this Child may be one of thy Heritage, of the Society of Saints, and that thou wouldst be to it a God and Father in the Lord Jesus Christ: I press thee with thy promise, and I relye on thy promise; why Lord, I believe, help thou my unbelief. Psal. 127. 3.

2. The duties after they are born are these. —

1. Let the Parents give up their Children again to God. We read in Christs time, that some devout persons brought their Children to Christ, putting them into his hands and arms; and thus should Parents deal with their Children; no sooner they are born, and received by their Parents from God, but they should again by



Prayer and Thanksgiving be offered up to God. Parents should put them into his hands, and cast them into his arms: q. d. *Blessed Lord, thou hast given us in mercy these tender Babes, and now we see them perfect in Limbs, and like thee in their Souls (for which we ever bless thy Name,) we desire now to throw them into the hands of thy Fatherly Providence, and to cast them into the arms of thy everlasting mercy: own them, we humbly pray thee as thy Children in Jesus Christ.*

2. Let Parents tender them to the Ordinance of Baptisme, that they may receive the sign and Seal of regeneration. But what needs this (say some Phanaticks) is not the promise it self sufficient? and cannot God make it good unto our Children without this Sacrament? I answer, yes, he can; but seeing God so far condescends to our weakness as to give us a sign and seal for the confirmation of our Faith, in this case to slight it, to neglect it, to refuse it, what is it but to tempt God? This Sacrament is a sign ordained by God, and shall we refuse it? This was *Abaz* case, the Lord bids him ask a sign for the confirmation of his Faith in the promise, but he refuseth it as a thing needless; *I will not ask a sign, neither will I tempt the Lord: Nay Abaz, in not asking it at Gods command, therein thou didst tempt the Lord.* Indeed not to believe without a sign; were in some sense to tempt the Lord: *Master, we would see a sign from thee, said the Scribes and Pharises to Christ for which he calls them an evil and adulterous generation;* but where God affords a sign for the help of our infirmity, there to refuse it, is both presumption and rebellion. Nor is this Sacrament onely a sign, but a seal; and howsoever the promise may be made good without a seal, yet cannot we urge the promise with the same evidence and ground of assurance, when the seal is added to the promise, otherwise it must needs follow, that the Sacraments add nothing at all to the Covenant, in point of certainty and evidence. Away, away with these Heterodox Doctrines, and let all that fear God take heed of contemning, or neglecting this Ordinance of God. Christians! bring your Children to baptisme; and when you bring them, indeavour to affect your hearts with suitable dispositions to that action, As.

1. Have an high thankful esteem of the rich mercy of God in Christ to you and yours. Is it not an honour that God should make your issue the nursery of the visible Church, that Christianity through a Covenant of grace should descend in your line, and become in a sort (as we may say,) hereditary. Surely, the truest nobility is to be made a Christian. *Theodosius* was more glad to be called a Christian, than to be the Emperour of the World: You would think it a great honour if you could but make your Children Heirs of the World, but what honour is this, that God makes them by Covenant and seal Heirs of Heaven? Oh, for an heart raised up and enlarged in thankfulness for this.

2. Rejoice in the Lord, and again I say rejoice. Is there not cause? What is this day of baptisme, but the day of your Childrens espousals to Jesus Christ? Now they have his name put upon them, and he makes them a jointure beyond the abilities of all the Monarchs of the World. Now they are his † Souldiers; his Sons and Daughters by a Spirit of adoption sealed in baptisme. I remember when *Jacob* blessed the Sons of *Joseph*, *Ephraim* and *Manasseh*, he blessed them thus, *Let my name be named upon them, and the names of my Father Abraham and Isaac, Gen. 48. 16.* He adopted them for his Sons, they must be two of the twelve Tribes of Israel, to have an inheritance with them in the Land of *Canaan*: So when God puts his name upon your Children, he signifieth and assureth that they are his Sons: \* *Ye are all the Children of God by Faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ.*

† *Cantum erat apud Romanos ne quis ad bellum prius accederet, quam jurasset omnia se strenue facerem quae praeceperat imperator. Juramentum hoc sub Augusto nomine Sacramenti pendebant.*

*Idem vocabulum mutuata & Ecclesia, suo baptismo applicatum voluit, ut ostenderet omnes & singulos, qui sacro fonte abluti sunt, ipso facto conscribi in milites. D. Arrausmith Tacitica Sacra.*

\* Gal. 3. 16, 17.

SECT. VI.

Of the Duties that concern Children in this respect.

2. **F**OR the Children, or Parties themselves when grown. —

1. Let them bewail their own original sin. Oh, that as this is the first sin, so it might be first taken notice of! Oh, that so soon as Children come to ripeness they would consider thus: Blessed Lord, how comes this to pass? the Psalmist tells me, I was *Psalm 51. 5.* shaven in iniquity, and in sin hath my Mother conceived me: Oh, I am a Child of Adam, the Son or Daughter of a sinful brood: he was the rock whence I was hewn, and the bole of the pit whence I was digged, and who can bring a clean thing out of an unclean? not one. As soon as ever I lived I was polluted, and for that one sin if I had never sinned more, the Lord might justly have condemned my Soul long since to Hell, and am I yet alive? Why Lord, what a long reprobate have I enjoyed? How many years have I lived in a condemned condition? Oh, that I had been the Child of a Toad, or Serpent, or venomous Creature; for surely God doth not loath and abhor their young ones, they are not by nature objects of Gods wrath, neither doth Satan rule in them, nor are they exposed to eternal Torments, but thus is the sinful off-spring of all mankind. Now I wonder not that Luther in the deeps, and troubles, and sorrows of his heart; because of this sin, cried out so piteously, Oh, that I had never been a man! Now I wonder not that Paul beset with this original sin, was forced to say, Oh, wretched man that I am, who shall deliver me from this body of death? In this, of the like manner should they bewail themselves. Many are apt to mourn for Actual sin, but few mourn for this sin, that first made the breach, and began the controversy betwixt God and man. Surely the horrible nature of this first sin is not well understood; Christians, Let me tell you, next unto the sin against the Holy Ghost, and contempt of the Gospel, this is the greatest sin, that cries loudest in Gods ears for vengeance day and night against a World of men. Oh, then let Children grown take notice of this, and bewail this sin.

2. Let them urge the Covenant of God made to them in their Fathers. q. d. Lord, we are sinners from the womb; and yet by good providence we are sprung of a believing race: was there not a league of old betwixt thee, and our Fathers? and wilt thou not remember thy gracious promise to them and us? Should David do kindness to Mephibosheth for his Father Jonathan's sake, and are there no remnants of love in thy breast towards the posterity of thy old dear friends? why remember, Lord, the unfeigned Faith that dwelt in our Grand-mother Lois, or in our Mother Eunice, or in some other of our godly Progenitors; and remember how often they alled their Faith upon that promise that thou wouldst be the God of them, and theirs: did they not press thee with thy promise on our behalf? Did they not pray to thee once and again to be good and gracious unto us their Children? Why dear Father, the God of our Fathers, and our God; wilt thou please to read over the Petitions which are yet on file in Heaven on our behalf: nay, wilt thou please to read over thy Answers to them, when as yet our bones were onely written in thy Book! Oh, let it never be said that Children descended of such a Prayerful race are cast out of thy favour, or that the Prayers of that race should become unsuccessful unto us, on whose behalf they were put up. What though we were conceived and born in sin? and what though Satan doth claim and challenge us for his own? yet thou wast pleased to enter into a Covenant of grace, and thou hast stiled thy self to be the God of Abraham and his Seed: O now remember thy Word, and remember thy Promise, and remember the Covenant, and remember our Fathers in Covenant with thee for thy mercies sake.

3. Let them sue out the Grace and Benefit of their former Baptism: They had the outward washing before, but not the inward washing till now: why now let them press hard for this. Now Satan wrestles, and now should they wrestle (as we shall hear more particularly another time) now should every such a one cry to God, Come Lord Jesus, come quickly, O rescue thy Creature out of Satans slavery: See, he holds me fast in his Net, and Gins, and Snarers, and he will not let me go: he tells me, I am one of his Subjects, a Goat of his Fold: but Lord, dost thou not know that I have had thy Sheep-mark upon me from a Lamb? was not I born in thy Family? and did I not in Baptism put on Christ Sacramentally? O that now I may put him on savingly: It is true, the Sacramental washing in water is not enough; and it is not high time for me

See these Meditations enlarged by Mr. Ford in his Infant-Baptism.



now to make out after Sacramental Grace to cleanse my filthy nature? Had I not need to apply my self to this promise, whereby I may be made partaker of a new nature? Lord, I come to the Fountain opened in the Gospel for sin, and for uncleanness: O sprinkle clean water upon me, regenerate me (as thou hast already with water, so) now with the spirit: bestow on me the inward and spiritual part of my Baptism, sanctifie me in pursuance of thy promise sealed therein by the Word, and present my Soul to thy self without spot or wrinkle, or any such thing.

4. Let them repent of their Apostasie, and breach of vows, since they were admitted into Covenant with God. This brings into their remembrance all their actual sins, and seasonably are they to be remembered, and repented of, when their mind conversion. The Spirits first work is to convince of sin: of sin original, and of sin actual, and amongst other aggravations of actual sins, this is a great and mighty aggravation, the breach of vows. But what vows were made by them while they were Infants? I answer, they vowed to be Gods, and Christs; they vowed to forsake the World, and Flesh, and Devil, and to manage war against them all their dayes: they vowed to fight under the banner of Christ, and to be his Souldiers, and to maintain his cause, and to promote his Kingdom. For understanding whereof, we must take notice of a double vow: The first is a vertual vow, when we vow legally, though in our own persons we promise nothing. The second is a formal vow, when in expresse terms we take upon us any obligation: Infants, whilst infants, cannot vow formally, but they do vertually; their Fathers stand instead of themselves and Infants, and privately at their first quickning in the Womb, but solemnly at their Baptisme in the Church, they bind themselves, and their Seed to God in this manner. *Know all men by these presents, that J. A. do hereby oblige my self, and my Heirs, and posterity from me descending, to the great God of Heaven and Earth, in all the duties required in the Law and Gospel.* Now this vow is it that vertually was made by Infants: they could not do it in their own persons; and therefore by a gracious Prolepsis God accepts it on their behalf, thus made and signed, by their mediate, or immediate Parents. And have they not many and many a time broken these sacred vows? have they not as soon as they could learn to speak, begun to swear and lie? have they not very early torsejted their bonds, and entred into a contrary Covenant and confederacy with the Devil, and Death, and Hell, and their own lusts, and maintained a War rather with God, than Devils, with abundance of youthful heat and activity? Oh, then what remains, but that they they should remember from whence they are fallen, and repent, and renew their Covenant with God in their own Persons, with all possible speed and seriousness. And thus much of our wrestling with Satan, or repelling Satan, as to his first assaults.

## CHAP. II. SECT. I.

*Of the Devils assaults in our Youth, or at the time of Conversion.*

**T**HE Second Period, wherein Satan assaults or combates with us, it is from our youth to our riper years; or especially from the beginning to the end of our Conversion. And in prosecution of this, first learn we some of those depths, and wiles, and methods of Satan in his assaults: and secondly practise we those duties that concern us in our wrestling with him in these respects.

1. For Satans assaults; then he begins his strongest batteries, or main temptations, when we are first entering into a renewed state: Now this is most usual in the dayes of our youth. So many of our Worthies observe: One speaking of young people, faith, *Amongst them usually the stream of converting grace most runs.* — It may be in some, grace is wrought very early, even in Child-hood, but ordinarily 'tis after they come under catechising, and are more adults. Another thus: *Conversion doth not only belong to the old but to the young: yea commonly Conversion is sooner wrought upon the young sort of People, for they have not resisted the grace of God so much, they have not provoked God to give them up to their own hearts, lusts, and desires, as many aged persons have: so then let young ones hearken to Sermons, let them attend to what the Ministers of God exhort; Remember thy Creator in the dayes of thy Youth and it is good to bear the yoke in thy youth; it is good to feel the bitterness of sin betimes.* Another thus, *the Lord can convert and bring*

Mr. Ford in  
his Infant-  
Baptism.  
Buries spiritu-  
al refining.

Ecclef. 12. 1.  
Lam. 3. 27.

bring home to himself at all times, in middle age, in old age, at the very last, as the Thief Vortier effectually calling. Some have observed the time of effectual calling to be between the years of eighteen, and thirty most commonly. — And I believe that most Saints experience, that the Lord wrought upon them in their younger days. — Marriages are most in younger times, so are spiritual contracts in Jesus Christ: David was good when young, Daniel a young Prophet, Timothy a young Preacher, Samuel began with God betimes, Abijah good when a Child, so was Josiah. Another thus, Those who in their Infancy were considered as parts of their Parents, and so by virtue of their Parents membership enjoyed the Ordinance of Baptism; when once grown up to maturity and ripeness of years, they are to be looked upon, and considered in themselves, and no longer as in their Parents, and therefore, as being in a capacity so to do, they ought now to take hold of the Covenant for themselves and to render a personal account of their Faith. It pleaseth God that many do so even very betimes: which agrees with the former opinion, that some are regenerated after they come under Catechizing. 'It was the use of the Jews (as Buxtorf reports) that so soon as their circumcised Children were able to speak, they taught them some select places of Scripture, and so proceeding on by degrees, at thirteen years of age they were called *filiis praecepti*, Sons of the Precept; and then they were to receive the passover (as saith Mr. Weems) and to observe the 613 precepts, which comprehended in them the sum of the Mosaiical Law, and Jewish Religion, and then they themselves were accounted guilty and lyable to punishment both Divine and humane, if they did transgress the Law, whereas before their faults were imputed to their Fathers, of whom the punishment was exacted. The manner of the Jews, it seems was thus: The Son being thirteen years compleat, the Father calls ten Jews to witness, saying, that his Son is now of age, hath been instructed in the precepts, well learned their customs, and can readily recite the benedictions and daily Prayers and therefore he is willing to be henceforth free, and to shake off the Sins of his Son; after which he concludes with Prayer, beseeching God that his Son may grow up into many years and good works. I hope I may say of Gentiles, as well as Jews, that Conversion is sometimes very early, even so early as at thirteen years of age, though it be not ordinary. And oh, how good is it for a man to bear the yoke in his youth, seeing it must be born at one time or other? the burthen of sin at that age will be the lighter, the flowing of Heavenly affections will be the sweeter, the removal of sin, in likelihood, will be sooner, at least the surer, God having engaged himself, that they that seek him early shall find him. Satan knows all this full well, and therefore he sets a stricter watch on youth; he observes all the motions, stirrings, actings of the Soul, and of Gods Spirit at such a time most narrowly: and if he spy any thing that may probably disturb him of his possession, he presently foames, and tumes, and prepares himself for battel, and now he is ready with all his fiery darts (his thousands of temptations) to throw them at him, that would throw down his Kingdom.

Hammers exertation of confirmation.

Buxtorf. in Syn. c. 3. 1.  
Syn. l. 1. c. 5. Sect. 4. Par. 1.

Prov 8. 17.

## SECT. II.

Of the Occasion of Satans first, and furious assaults.

**B**UT what ailes Satan, that he begins thus to rage? it was but erewhile that he kept the house quietly, and possessed all in peace; and is he now disturbed? O yes; for now the Soul begins to consider: it was but lately that the man was at some Sermon, or read some Book, or observed some providence, or heard some pray: Some Gospel-news, or glad tidings is freshly come, that Jesus Christ is in the Field, sent of God on this very account to rescue Souls from the Devils power; and to that end he hath made a proclamation, that if any poor sinner weary of the Devils Government, and heavy laden with the chains of his spiritual bondage, will but come and repair to Christ, he shall have protection from Gods justice, the Devils wrath, and sins Dominion. This, or the like message hath perswaded the Soul to pause, to consider, to ponder, commune with it self, what it had best to do.

Consideration is the first step to repentance; the prodigal first came to himself before he came to his Father; he considered with himself what a starving condition he was in; his husks were poor meat, and yet he had not enough of them neither, but at his Fathers House was bread enough, and to spare; and should he perish with hunger? It is usual with the Soul thus at first to consider with it self, And am I Satans Vassal, and



and under Satans power? and Shall I continue in this state? is not the sweet Government of Christ a thousand times better than the Tyranny of Satan? and is not Christs Rewards a thousand times better than the Devils Wages? What, is not Heaven better than Hell? And did I not promise to fight under Christs Banner against the World, Flesh, and Devil? How is it then that I have served him thus long? and that yet he leads me Caprice at his will and pleasure? what if this night I should leave this World in this state? what would become of me to all Eternity? could I be content to lose God, and Christ, and the joy above, and to dwell with Devils, and Reprobates, and all those Infernal Friends below? Consider, O my Soul, and have sad thoughts on these weighty and everlasting affairs; for as the Tree falleth, so it must lye for ever and ever. This, or the like consideration, is the Devils Alarm: now is he occasioned to belittir himself, or he sees he is gone; and therefore, as a Gyant awoke out of sleep, he rouseth and shakes himself; and befits the Soul with these several Temptations following.

## SECT. III.

Of the several immediate assaults that Satan at first doth make.

**H**is Assaults in this case are either immediate, or mediate; by himself, or aids. He assaults by himself, either by removing those pious thoughts tending to Holiness, or by injecting such impious thoughts as tend to Wickedness. 1. He endeavours to remove pious thoughts: q. d. What do these strangers here? have come these Guests into my house and dwelling without my leave? are these fit companions for the Soul where I bear rule? away with them, shut them out of doors, for I cannot endure them in my Territories.

General  
Christian ar-  
mour.

2. He injects impious thoughts instead of good, these are the Darts which he throws into the Soul at pleasure; and now is he most busie, lest the Soul want work to busie it self withal. By his good will, (saith one) the Soul should not have a thought of Heaven or Hell from one end of the week to the other; and that he may have as few as may be, he keeps him full banded with work: the sinner grinds, and he is filling the baper, that the Mill may not stand still: he is with the sinner as soon as he wakes, and fills his wretched Heart with some wicked thoughts; and all the day long he watcheth him, and injects more ill thoughts; and at night like a careful Jaylor he locks him up again in his Chamber, with more bolts and fetters upon him, not suffering him to sleep as he lyes in his bed, till he hath done some mischief.

Before I proceed, I shall propound these Questions.

1. Whether Satan knows our thoughts? 2. Whether Satan can shut the door that good thoughts may not enter? 3. Whether Satan can at pleasure inject sinful thoughts, and so set on the Soul to imbrace them, and to tamper with them?

1. Whether Satan knows our thoughts? I Answer; As thoughts are taken strictly, simply, or merely for conceits, apprehensions, meditations, discussions, deliberations, which the understanding or mind in and by it self, or by the help of fancy frames within it self, they are not known unto Satan: but as thoughts are taken largely, conjunctly, or as they are accompanied and waited on with the stirred up Images of the fancy, and passions of the body; so our thoughts, as well as words and actions, are known to Satan. Now I must confess, few thoughts are in us, but they stir up the fancy, or some affection of fear, or joy, or grief, or some such like; and therefore in that respect we have very few thoughts but they are known to Satan. That Satan hath an insight into the fancy and the images therein, there is no doubt; and that Satan hath an insight into the passions, which are but the flowing and reflowing of Corporal Spirits, the most will grant; it must therefore needs follow, that howsoever the immediate acts, which are immanent in the Soul it self are utterly hidden from Satan, yet as those acts do transire, and appear, and are put forth in the Body and Corporeal Organs; either outwardly in actions, or inwardly in the images of the fancy, or in the passions, so they may be discerned and known by Satan.

2. Whether Satan can shut the door, that good thoughts may enter? I answer, in natural men, as yet unregenerate, he may shut the common gate of the fancy, that no good thoughts shall enter in that way; and the reason is, because the Devil hath the Keys in his own hands of all the Rooms, next to the Privy Chamber, he rule there, and locks, or unlocks at his pleasure. For the better understanding of this,

this, we must know that within man are several Rooms or Chambers; the fancy, the affections, the Heart or Soul; which consists of the understanding and will; the understanding is joyned to the fancy, as the next room to it: and the will is joyned to the affections as the next room to it: hence the fancy brings in to the understanding, and the affections bring in to the will: and on the other side, the understanding imprints much upon the fancy what it conceives, and the will imprints much upon the affections what it commands: Now for the outer rooms, as Satan can discern them intuitively, so he can work upon them at his pleasure; in the fancy he can make such compositions, as the understanding may presently take off, and read what is written there; and in the sensitive passions, such as love, hatred, anger, concupiscence, he can so move the humours and spirits in which they float, that the will is apt to choose and command accordingly as the passions are moved there; but for the most inner room or privy chamber, wherein we place the understanding and will, as Satan cannot intuitively or immediately discern it, so neither can he imperiously or efficaciously work upon it. Indeed (saith \* a modern) *the Devil hath no efficient power over the rational part of a man, he cannot change the will, he cannot alter the heart of a man, neither doth he know the thoughts of a man, so that the utmost he can do in tempting of a man to sin, is by suggestion and suggestion only: but then how doth the Devil do this? even by working upon the imagination; Learned men make this his method, that he observeth the temper, and bodily constitution of a man, and thereupon suggests to his fancy, and injects his fiery darts therinto, by which the mind and will come to be wrought upon: for it is Aristotles rule, that Phantasmata movent intellectum, sicut sensibilia sensum, the phantasmes and imaginations move the understanding, as the objects of sense being present do presently move the sense; the Devil then though he have no imperious efficacy over the understanding and will, yet because he can stir and move the imagination, it follows that any sin in the imagination, though but in the outward works of the Soul, yet doth it quickly lay hold on all. Well then, if Satan be Lord of the outer works, and if through those doors and chambers every good thought must usually enter, before it comes into the privy chamber, if (as the Schoolmen say) the understanding receives things by the mediation first of the external senses, then of the fancy, of which the memory is the treasure, so that all comes to us in ordinary, no way but that; how easily may we conclude, that Satan will bar, and lock, and shut those doors in men unregenerate, that no good thought shall enter in that way: Nor doth this at all trench on that prerogative of God, who is said alone to be the Heart-searcher, the understandings light, and wills determiner; for he knows either immediately how to speak to the soul, or he can countermand the Devils power, and speak by the senses and fancy, maugre the malice of Satan, and all his power.*

\* Mr. Burges  
of original sin.

3. Whether Satan can at pleasure in ject sinful thoughts, and set on the Soul to embrace them, or to tamper with them? I answer. As he hath a power to hinder good thoughts, so he hath a power to suggest evil thoughts. It is clearly and expressly said of Judas, that *the Devil put it into his heart to betray Christ*: The Devil being a Spirit had access to his Spirit, and so instilled his suggestions into him. As the Lord Christ did breath up on his Disciples, and so they received the Holy Ghost, and were filled with the Spirit; so Satan breaths filthy suggestions into the Spirits of wicked men, and fills them with all manner of wickedness, malice, unrighteousness, he fills them with the Spirit of Hell; *Why hath Satan filled thine heart*, said Peter to Ananias? Satan had filled his heart to lye to the Holy Ghost. I know the Devil tempts several wayes: as sometimes he presents, and holds up an object, and so he dealt with Jesus Christ, representing the Worlds glory to him in a Map, or Land skip: and usually objects are first presented, which he causeth to dwell upon the fancy, till the heart be insinuated: But sometimes, yea oftentimes the Devil tempts through the immission of thoughts, which he doth also by the help of the fancy for otherwise how should the Devil tempt to despair, or to blasphemy, or to spiritual sins? or how should he blind the mind by carnal imaginations, and conceits, and obdurate prejudices against the Truth? And these thoughts once immitted, may be continued in a Discourse, till at last the Soul both tampers with them, and yields unto them. I have done with these questions; and now we see how Satan assaults by himself.

Jo. 13. 27

Act. 5. 3.

E

SECT.

God have mercy on  
all 7 men



## S E C T. IV.

*Of the several mediate assaults that Satan at first doth make.*

2. **H**E assaults mediately, and by his aides. He likes not that the Soul should have any thoughts of leaving him, or of coming to Christ: The very first Meditation gives all the legions of Hell an alarm, as it were; they are as much troubled at it as Herod and Jerusalem were when they heard the news that Christ was born: and therefore they call in all their aids, and command them to stifle those holy thoughts and considerations.

These aids are either the World or Flesh.

1. By the World I understand impious, carnal, and unbelieving men, with all their baits and enticements unto vanity; and all their discouragements, afflictions and miseries, wherewith they hinder Gods Children in travelling the path of righteousness, which leads to Heaven. This wicked World assaults us on both sides; on the right hand it offers us the bait of pleasure, honours, riches, that thereby it may allure us to swallow the hook of sin: it casts before us golden Apples, that by stooping down to gather them, we may be hindered in running the Christian race, and so lose the Goal and Garland of everlasting Glory. On the left hand it encounters us with Threats, Miseries, Afflictions, Poverty, Ignominy; all which being terrible in the eyes of flesh and blood, so far prevail with some, that they move them to make shipwreck of Faith, and a good Conscience.

methinks I imagine the World speaking to the Soul in such a language as this: *What strangers are these that disturb our dwelling? have not we possess this heart so many years? and must we now be gone, and give up our room to Forreigners that invade? Come, take up other thoughts of the sweet and pleasure of this World; here Soul! We offer thee wealth; or if that will not allure, thou shalt have honour; or if that will not prevail, thou shalt have pleasure.* As Balak dealt with Balaam, who first sent under-Messengers, and they not prevailing, he yet again sent Princes, more, and more honorable than they; and they came to Balaam, and said unto him, *Thus saith Balak the Son of Zippor, let nothing I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honour:* so saith the World, *Let nothing, I pray thee, divorce thee and me; for I will promote thee unto very great honour.* Or, if these allurements do not divert the Soul, but still it considers; *Oh, what will become of me in the other world! Then doth the World frown, and threaten, and boast of his great strength; then he marcheth against the Soul with all his Forces, sometimes hiding his Troops in the ambushments of worldly vanities; and sometimes drawing out his Forces in open view: q. d. Come afflictions! and come persecutions! and set on this Soul with force and violence! will it needs run away from us in the wayes of Godliness? be you like briars in the way to hold it from going forwards; or be you like Thorns under it's feet to vex and torment it, that it may be weary in it's passage.* And, *Oh, the vexations, griefs, fears, and torments, which the frowning World darts into the Soul at such a time!*

2. By the Flesh, I mean not the body and the flesh thereof, but that corruption of nature, which hath defiled the Body and Soul, being spread and mixt with every part of both, even as the Light is mixt with Darkness in the twilight, or dawning of the day: hereby we find our selves prone to all sin, and ready to entertain all temptations, which promise the satisfying the lusts of the Flesh. This Enemy is called the old man, the old Adam; the earthly, carnal, natural man; the sin which is inherent, and dwelleth in us; the adjoining evil; the law of the Members; the lusts of the Flesh which fight against the Soul. As Satan is the Father, so the Flesh is the mother of sin, which receiving Satans temptations into a fruitful womb, doth continue, nourish, and bring forth sin.

Now as this is another of Satans aids, so methinks I imagine the flesh bespeaking the Soul in this or the like kind, *What manner of communication is this, which thou hast with my enemy? Are godly thoughts suitable to dwell with me? Or to sit down with me? Am not I thy self? Conceived, and born, and brought up with thy self? And wilt thou now entertain an Enemy, either to weaken, or destroy me? I cannot endure any thought*  
tending

Numb. 22, 13,  
16.

tending to the spiritual man; thou canst not but be sensible that we two cannot reign together and flourish together in the same Soul at once: If the Spirit live I die; and if the Spirit thrive I perish: and am I not nearer to thee, and dearer to thee than the Spirit? Was not I with thee in the womb? and did I ever leave thee till this time? have not I studied to please thee with all the delights, and incomes, and pleasures of this world? and wilt thou now turn thy back upon the old man, thy ancient acquaintance? See here a legion of lusts attending on thee; Come, let us greet, and embrace, and throw out these pious thoughts that seem to disturb us in our dalliances. And thus we see how Satan assaults us by his aides.

## S E C T. V.

*Of the duties that concern us, in respect of the immediate assaults.*

**F**OR the duties in our wrestling with Satan as to these assaults, let Souls practise respectively. As—

1. To Satans immediate assaults use these repulses.

1. Give entertainments to pious thoughts, hear what they say, what if they are strangers to thy unregenerate heart (for so I may yet suppose thee) this hinders not, but thou shouldst bid them welcome. It was the old Law, *Love ye therefore the strangers, for ye were strangers in the Land of Egypt.* And it is the Apostles charge, *be not forgetful to entertain strangers, for thereby some have entertained Angels unawares.* Holy thoughts are precious things, and if not Angels (strictly so called) yet are they Gods Messengers, and in that sense Angels sent from God: they are the immediate fruits and buds of an immortal nature; they come from God, and they tend to God: they never come but for good, nor do they dwell any where, but in the issue they give exceeding great rewards. Why then cherish these motions of the Spirit, commune with them again and again; know the errand fully and thoroughly, on which they come from Heaven: their meaning is to bring up thy Soul from Earth to Heaven, and were it not pity to let them go before they have done the great business on which they come.

2. Complain of Satans shutting the doors against such thoughts: tell thy God that his enemy and thine hath got the possession of thy Fancy and affections, and of all the outer rooms that lead to the privy Chamber of thy heart; and that he hath put his bars and bolts so strongly in, that thou canst not open to those strangers. Yea, cry out against Satan and thyself, *O the tyranny of Satan! and oh the loathsomeness of my own heart to entertain these holy thoughts! if they stand at door and offer their service, do not I joy with Satan, and bid them be gone? or if they step in before I am aware, am not I wroth, and willing with Satan to drive them out again? Why Lord I am not sufficient of my self, to think any thing as of my self, but my sufficiency is of thee; If I endeavour never so much to wind up my soul to an holy Meditation, presently I find my fancy, or imagination, like the Peggs of an instrument slip between my fingers as I am winding them up, and so fall down suddenly again. O woe is me, that my nature is thus vile, and that Satan is thus strong in me! Come Lord, and break open these doors, that thy Messengers may come in, and find due welcome; all my sufficiency is of thee, and thou art God all-sufficient; Why Lord if thou wilt, thou canst throw out Satan, and make room for these Harbinger, and forerunners of thy Majesty.*

3. Stand and startle at those wicked thoughts; that come in stead of the former good ones. Is Satan so busy with thee, that now he hath filled thy heart with proud, unclean, or distrustful thoughts? doth he now suggest, *That there is no God, that the world is for ever, that riches are better than Grace, that the pleasures of Sin are better than hopes of Heaven:* Oh, shew thy abhorrency of them, and chide thy Soul sharply for so much as holding any conference with them: But in this repulse begin betimes, crush them early at the very first rising, or Satan will prevail. It is not to tell what a world of misery man brings upon himself: by giving way to the first wicked thoughts; in the first place therefore, remember that Text, *Let the wicked man forsake his way, and the unrighteous man his thoughts:*



## S E C T. VI.

*Of the duties that concern us, in respect of the mediate assaults.*

2 **T**O Satans mediate assaults by the World, or Flesh, make use of these repulses.  
As—

1. To his assaults by the World, Consider —

1 Joh. 2. 15. 1. It is the Lords command that we should have no intimate, endeared amity, or correspondency with the World. *Love not the World, neither the things that are in the World, if any man love the World, the love of the Father is not in him.*

Math. 6. 24. 2. God and the World are at such enmity, that we cannot serve both. *No man can serve two Masters (that are opposite) for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other: ye cannot serve God and Mammon.* The Apostle herein appeals to our consciences; *know ye not that the amity of the World is enmity with God? whosoever therefore will be a friend of the world, maketh himself the enemy of God.* It is a rousing question, *know ye not?* worldly men do not so much out of ignorance, as out of incogitancy; they do not consider: and what should they consider? That the amity of the World is enmity with God, that to please the World is to wage war against Heaven. *Oh, consider this ye that forget God.*

Jam 4. 4. 3. In our baptism we renounced the World, with all the vain pomps, and glorious vanities thereof; then we professed that we would courageously fight against them under Christ; and shall we run away from the banner of Christ? shall we cast aside the Livery of Jesus Christ? Shall we backslide from our Religion in Truth and Power, and joyn in league with the profest enemies of God and Christ? what is this but to be worse, and more nefarious in the latter end, than we were in the beginning? *For if after we have escaped the pollutions of the world, through the knowledge of the Lord, and Saviour Jesus Christ, we are again entangled therein, and overcome, the latter end is worse than the beginning.*

2 Pet. 2. 20. 4. What is the World, but changeable, variable, deceitful, miserable? was there ever more experience of this Truth than at this time? Oh, what tumblings and toilings have been of late? how have men been deceived in their expectations and fruitions? fair shews have been represented to some, as they were to Christ, *when the Devil shewed him all the Kingdoms of the world, and the glory of them, and how many have fallen down and worshipped?* but are they not deceived? what matters the world gorgeous shew? It is in touch a feather, in sight a shadow, in weight a smock, in trust a reed, in all deceitful? *Achitophel* for all his policy, *Haman* for all his sway, *Goliath* for all his strength, *Nebuchadnezzar* for all his pleasure; these worldings that sucked in the sweets of this World, they found it's deceit, and now feel it's punishment. Wicked World! how dost thou undo men with a world of treacheries? it hates them that love it, deceives them that trust it; afflicts them that serve it, reproaches them that honour it, damns them that follow it. *Athanasius* tells of an Hermite to whom God should reveal the state of this World, *E: omnia viscosa, omnia operata tenebris, & obfessa laqueis, All hang'd full of nets and Devils sat by to watch them.* Go you over the whole world, behold Countries, view Provinces, look into Cities, harken at doors, see what is done in Halls; in Pallaces, in private houses; are not the Devils snares in every corner? justice is sold, shame is lost, truth is wrested, right despised; what lying, what slandering, what deceiving is there? the innocent are condemned, the guilty delivered, the wicked advanced, the virtuous oppressed; pride, envy, perjury, vanity these bare sway.

Math. 4. 8. A poor Soul! doth the world interpose to hinder thy consideration, or thought of change? doth it tell thee of Riches, Honours, Pleasures? say then with Christ, *what if a man gain the whole world, and lose his Soul?* or doth it tell thee of afflictions, persecutions, torments? say then with the Apostle, *That the afflictions of this life are not worthy of the Glory, which shall be revealed in us.* Or if all this will not stop the mouth of the world, consider again, and consider of these particulars; the commands of Christ, the enmity betwixt the world and Christ, thy promise, and vow, and first obligation to Christ; yea, consider of what the world is, either in it selfe, or to thy self; and then bid it be gone; away world, for it is written, *the time is short, — and the fashion of this world passeth away.*

1 Cor 7. 31.

2. To

2. To his assaults by the flesh, Consider —

1. It is the Lords command that we should depose the flesh; *Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof. And put off the man, which is corrupt, according to the deceitful lusts. And mortify your members which are upon Earth, as fornication, uncleanness, inordinate affection, evil concupiscence.* Rom. 6. 12. Ephes. 4. 22. Colos. 3. 5.

2. The Flesh is a worse enemy than the Devil himself; for never could the Devil hurt us, if this imbred enemy did not betray us: This is the root, the fountain, the origine of all other sin, *when lust have conceived, it bringeth forth sin.* Hence we say, that suggestion could do nothing without lust: if there were no fire in our wood, never could Devils breath kindle any flame in our Souls.

3. We are to waken the flesh, by abating the fuel of whatsoever may nourish or strengthen it: *Make not provision for the flesh to fulfill the lusts thereof.* As in a siege all means are used to stop the passages of sin, by which the Enemy may be victualled, so must we stop those passages of sin, by which the flesh is strengthened. Now as the flesh is resident in all parts and powers of the Body and Soul so must we in every respect keep back provision from every part: from the body delicacy, drunkenness, wantonness; from the fantasie, vain imaginations, pernicious crouns: from the mind and will sinful cogitations wicked deliberations; from the memory the remembrance of sinful pleasures, unless it be to repent of those that are past, and to flee from those that are present: from the heart unlawful lusts, wicked desires, unruly passions. I might thus instance in every part. Rom. 13. 14.

4. As we must weaken, so we must watch over the flesh: and the rather, because though we should get the better in many conflicts, yet still it is plotting and practising new and fresh Treasons. But what are those parts of the flesh we must especially watch? I answer, . The Senses; these are the gates of our Souls, and therefore they had need to be strongly guarded: *I made a Covenant with my eyes, why then should I think upon maid And turn away mine eyes from beholding vanity, and quicken thou me in thy way. And put a knife to thy mouth, if thou be a man given to appetite. And I said, I will take heed to my wayes, that I sin not with my tongue. And let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that may minister grace unto the hearers.* Job 31. 1. Psal. 119. 37. Pro. 23. 2. Psal. 39. 1. Ephes. 4. 29.

2. The Heart; this of all parts is the most subtil and crafty, *the Heart is deceitful, and desperately wicked above all things, who can know it?* Jer. 17. 9. The counsel of the Wife is therefore good, *keep thy Heart with all diligence, for out of it are the issues of life.* Pro. 4. 23. Indeed the Heart is the chief Monarch in this little World of man, which rules and commands all other parts; It is the guid and Captain, which leads and directs them in all their courses, it is as the *primum mobile*, which moves all inferiour Sphears; or as the chief wheel in the clock, which sets all the rest of the wheels a going; it is the Spring and Fountain of a'l our thoughts, words, and actions, whch being defiled defileth them, or being purified, communicates it's purity unto them: as the heart directeth, the tongue speaketh, the hand worketh, the eye seeth, the foot walketh: *A good man out of the good Treasure of his Heart, bringeth forth that which is good; and an evil man out of the evil Treasure of his heart, bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh.* Luke 8. 45.

Ah, poor Soul! doth the flesh interpose to hinder thy consideration or thoughts of change? doth it tell thee of it's nearness and dearness to thee, of it's ancient acquaintance with thee even from the womb, of those many pleasures and incomes of delight it hath provided? tell it again of it's ill neighbour-hood, of it's antient feud, by so much the worse because more antient; and for the pleasures and delights it speaks of, tell it that such baits have hooks under them, the Harlots lips dropt honey in the greeting, and worm-wood in the parting: what is the end of such delights but death and damnation? *For if ye live after the flesh, ye shall dye: and therefore say again, Ob, why should I satisfie my flesh, to indanger my Soul?* Or if these reasonings will not satisfie, consider seriously, and dwell upon these considerations, that God hath commanded thee to depose it; and that no enemy is so bad as that in thy bosome: that either thou must weaken it, and watch over it, or it will prevail, and lead thee to the Chambers of death, *For, when lust hath conceived, it bringeth forth sin, and sin being finished bringeth forth death.* Rom. 8. 13. Jam. 1. 15.

Only one objection remains. Alas! saith the Soul, I am unregenerate, and though I hear a voyce behind me, *saying, this is the way, walk in it,* yet do I want feet, and strength to walk therein; these are good rules of wrestling against the Devil, World and Flesh;



Flesh, but I cannot stir, nor move, nor meditate: I am not sufficient of my self to think, how then should I follow these rules? you sing to a deaf man, you prescribe to a man dead in sins and trespasses.

Mt. Ford's  
Spirit of Bon-  
dage.

I answer, indeed I suppose no less: and yet if I speak not to a man spiritual, I do to one rational; and as a meer rational man, thou maist fix thy thoughts on this or that object electively, which is a posture of Soul, wherein the Lord may appear, and affect thy Heart. Come then, and peruse these directions, and reason thus, *Why should I not do thus as I am directed? Hear, what hast thou to say, why shouldst not follow this counsel that is given thee?* Again, it may be the Lord will come in, whilest thou art endeavouring after him: I will not say, that God is bound *ex congruo* to give grace to thy endeavours: In all the Word of God we find not one promise to any meerly natural, or moral act of ours: Yet (as one observes) *God hath seldome been observed, if ever, to fail any in their expectations of grace from him, doing in the way of means, what they by the power of nature can, and what the Spirit of God moves them unto.* Harken then to these rules, and obey: What if thy endeavours have no immediate influence upon grace, yet are a necessary way that God hath commanded every one to walk in, and they are as a means wherein God will dispence his grace to whom he pleaseth; so that whosoever doth wilfully neglect the use of such means, he cannot promise to himself any conversion; yea, he may certainly conclude. God will not convert him. In all the directions which may be hereafter to the unregenerate, I wish this may still be remembered.

### CHAP. III. SECT. I.

*Of the next assaults that Satan makes against us.*

See my first  
things.

**I**F in the first assault Satan be foiled, and the Soul be resolved to go on, the Holy Spirit usually comes in and works on the Soul these several steps. As 1. A sight of sin. 2. A sense of misery. 3. Sorrow for sin. 4. Seeking for comfort. 5. A sight of Christ. 6. Desire after Christ. 7. Relying on Christ. 8. Obedience to Christ. And accordingly Satan counter-works, and in every of these steps assaults the Soul either less or more, to keep it still in his hold: Oh, he is loath to leave, and therefore at every step he meets the Soul, and wrestles with it. I shall (as the Lord enables) first observe his assaults, and then inform the Soul of it's several duties, in repelling of Satan respectively.

#### SECT. II.

*Of Satans assaults upon sight of sin.*

**N**O sooner hath the Holy Ghost opened the eye of the Soul to see it's sin, but presently Satan comes on with his fiery darts: Sometimes he makes sin little, *is it not a little one?* and sometimes he makes sin great, *Oh, the greatness, and oh the numerousness of thy sins!*

Shepherd's  
Sound Belie-  
ver.

1. Sometimes he makes sin little, and herein he prevails with many Souls: they are loath to hear the worst of themselves, and therefore Satan helps them with Fig-leaves to cover their nakedness. What? is it not Satans language that we hear in men? *Surely, our sins are not so great, we are not so bad, we have some good, we have some hopes if God be merciful, what matters it if we be sinful?* Thus do men stifle and resist the first breathings of the Spirit of God. I believe, (saith one) *that all the powers of Hell conspire together to blind mens eyes, and darken mens minds in this first work of Christ; Principiis obsta: It is the policy of Satan to stop Christ in his entrance, in his first stroke upon the Soul.* No wonder then if he puts the wrong end of the prospective glass to the eye, that sin appears very little, if any thing at all.

2. Sometimes he makes sin great; he draws a charge at length, he takes up all the bloody aggravations he can think of; as partly in respect of the nature and quality of the sins themselves; and partly in respect of the circumstances, as being committed against knowledge, at such a time, in such a place, and by such a person, as that God is thereby most dishonoured, his Brethren most offended, &c. It is not to tell how the Devil can stretch out sin upon the Tempters of his temptations: yea, of a small drop with the blast of

of his suggestions, he can make a great bubble: and which is most to be admired, he can in this charge present himself as an Angel of Light; he knows how to imitate those convictions of the Holy Spirit, whose office it is to convince of sin, and therefore many a time in his aggravations of sin, he comes in Gods Name: he observes well enough how the squares go between God and the Soul, and that the Spirit of God lays sin home, and close, q.d. *Oh thou wretch, what hast thou done? what sins are these that cry up to Heaven against thee? So faith Satan, Oh thou damned wretch, what a life hast thou lived upon the Earth? What gross, and grievous, and bloody, and crying sins standeth thou guilty of?*

## SECT. III.

*Of the duties that concern us in this respect.*

**T**He duties in wrestling with Satan, must be suitable to his temptations: and therefore —

1. To that temptation, that sin, was but little, Consider —
  1. That no sin is so little, but it is against a great God. *Against thee, thee onely have I sinned, and done this evil in thy sight.* As all inditelements in criminal pleas are filed against the King, his Crown, and Dignity: So are sins against God, a great God, be they in our esteem never so little.
  2. No sin is so little, but it deserves death and damnation. *The wages of sin is death:* Rom. 6. 13. the wages of every sin, whether little or great sin: indeed great sins may have greater punishments, but the stipend or desert of every sin is formally death, be it never so little.
  3. Every sin, whether little or great, is a strong and Soul-killing poyson. We may know this by that first sin that ever the Sun saw: no sooner was it committed, but presently it polluted mankind: All the Sons and Daughters of Adam that were ever since, or ever shall be to the Worlds end, have been, and will be infected by that very sin. And we find to this day, that any little sin doted on impenitently, like a lump of leaven, it sowres all the Soul, defiles the whole man, and every thing that proceeds from him: It doth not onely unhallow his meat, drink, buying, selling, giving, lending, and other dealings in the world, but also turns all his spiritual services and duties, his praying, hearing, reading, meditating, &c. into abomination.
  4. The less the sin, the greater our folly to commit it: for what is it to sin, but to lay, as it were, in one scale of the ballance the Glory of God, the blood of Christ, the joys of Heaven, the loss of an immortal Soul; and in the other some rotten pleasure, earthly pelf, worldly preferment, fleshly lust, sensual vanity, and to suffer this to outweigh all those, if Christ could say, *What is a man profited if he gains the whole world and lose his Soul?* How much more may I say, what profit in this exchange, to lose a Soul for a pin, a point, a trifle, a vanity; or confessedly for a small *pusillus peccadillo*, a very little sin? Speak no more of sin as little, if we will prefer it before the great things of God, and Christ, and Heaven, and Souls of men. O prodigious madness!
2. To that temptation, that sin is great, or as Cain cried, *My iniquity is greater than can be forgiven.* Consider —
  1. The dew of grace hath ordinarily fallen upon most graceless Souls. What if thy sins be great? was it not the case of many a Saint, whose sins were forgiven? hast thou been an Idolater? So was Abraham; hast thou been an adulterer? So was David; hast thou been a Blasphemer? So was Paul; What needs more instances? poor Soul, if thou couldst but peep into Heaven, thou shouldst find, there is *Rabab* the Harlot, there is *Manasseh* the Murtherer, that made the streets of Jerusalem swim with blood; there is *Mary Magdalen* that had seven devils in her: A Man or Woman that hath many Devils may come where there is not one; the most devilish, hellish creature may through the mercy of God be partaker of heaven; lame, and halt and blind may come in there, and yet still there is room.
  2. It is as easie with God to forgive the greatest sin upon repentance, as the least sin. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners, of whom I am chief: though Paul was the greatest sinner in the World, yet God could, and did forgive him.* What, do thy sins cry up to Heaven? yet is Gods mercy above the Heavens: indeed Gods mercy is infinite, for as God is an infinite God,



to every mercy of God is as infinite as himself: his attributes and his Essence are but one and the same: and therefore no wonder if it be all one with infinite mercy to forgive sins of the greatest size, as well as the least: thy sin is but the sin of a finite creature, but Gods mercy is the mercy of an infinite Creator: thy greatest sins are but the sins of a man, but the least of Gods mercies is the mercy of God.

Mat. 11. 28.

Mark 10. 49.

3. The Lord calleth all, even those sinners who are heavy laden with sin to come unto him, *Come unto me all that are weary, and heavy laden.* Is not this enough to rouse and raise up thy heart from sinking? Remember what was said, to *Barthimæus* the blind man, sitting by the way-side at *Jericho*: *Be of good comfort, arise, he calleth thee.* So cheer up thy heavy heart with this sweet Balsom: lift up thy hands which hang down and thy knees which are weak, and make straight steps with thy feet, even unto the Throne of Grace, *behold he calleth: q. d. Poor Soul! thou that complainest thy sin is great, Come hither, and I will ease thee of it: Let me bear thy cares, and thou shalt bear my comfort: Give me thy sins, and I will give thee my righteousness.* Heavy hearts, whom this call of Christ cannot revive.

Ephes. 3. 19.  
Isai. 43. 19, 20,  
21.

Isai. 55. 7.

4. Thy sins indeed are great, and very great: and if ever the Holy Ghost do but open thy eyes, he will make thee see it: but yet they are not so great, as that therefore they cannot be forgiven; that is not the voice of the Holy Spirit, But of him who is the Father of Lyes: If thy sins were a thousand-thousand times greater than they are, and if thou shouldst add to them the sins of *Cain* and *Judas*, and all the reprobates in the world, doubleless they would be a great heap, yet lay this huge heap before infinite pardoning grace, and there will be no comparison; what sayest thou? that God either cannot, or will not pardon thee? or that never such a sinner as thy self was pardoned? Oh do not limit the Holy One of *Israel*! have no low thoughts of Gods love, which (saith the Apostle) *passeth all understanding.* Suppose the like sinner to thy self was never pardoned: *Behold, saith God, I will do a new thing, now it shall spring forth, shall ye not know it? I will make a way in the Wilderness, and rivers in the Desert, ——— to give drink to my people, my Chosen: This people have I formed for my self, they shall shew forth my praise.* It is the same with that promise, *he will abundantly pardon; or, he will multiply to pardon, q. d. I'll drop mercy with your sin, and spend all I have, rather than it should be said, my good is overcome of your evil.*

Mr. Gurnall in  
his Christian  
Armour.

But how may I know the false accusations of Satan, from the convictions of Gods own Spirit? for both tell me, my sins are great, and very great: I answer; When they asperse God, and so charge the soul, that withal they reflect on Gods goodness, and mercy, and love, and the riches of his Grace, then are they not of the Holy Spirit, but of the evil Spirit. Oh mark this sign! if thy sins are so represented to thee, as exceeding the greatness of Gods mercy, and thou cryest with *Cain*, *My iniquity is greater than can be forgiven;* here the devil opens himself. One sweetly observes, *The holy Spirit is Christs Spokes-man to commend him to Souls, and to wooe sinners to embrace the grace of the Gospel, and can such words drop from his sacred lips, as should break the march, and sink Christs esteem in the thoughts of the creatures? You may easily know where this is minded; when you hear one commend another for a wife, and a good man, and at last comes in with a But ——— that dasheth all; you will think he is no friend to the man, but some sly enemy, that by seeming to commend, desires to disgrace the more. Thus when you find God represented to you, as merciful, gracious, but not to such great sinners; to have power and strength, but not able to save such as you are, you may say *Avast Satan, thy speech bewrayeth thee.**

## SECT. IV.

*Of Satans assaults upon sense of misery.*

Rom. 8. 15.

**T**He Holy Spirit that convinceth of sin, in the next place, works fear: or sense of misery. Thus *Paul* trembled, and the Gaoler trembled. As when a man sees danger near and imminent, he naturally fears: so when the spirit presents a mans danger, death and wrath even at the door, he begins then to fear, *Ye have not received* (saith the Apostle) *the spirit of bondage again to fear:* This plainly intimates, that once they had received it: The Spirit pursues souls whom he purposeth for Heaven with strong fears, till proud man falls down before God, crying, and saying, *Oh, I am undone! Oh, that I had never been born! &c.* Now in this case Satan steps in, and either allays these fears with worldly comforts, some counterfeit calm, or else he works further and deeper fears than the Holy Ghost himself alone intended.

For

For the first; sometimes he allays these fears with worldly comforts, or some counterfeit calm. Of this I shall speak when I come to that other step of seeking for comfort. Satan hath his comforters, though the Lord knows they are miserable comforters all.

For the second; sometimes he aggravates fears, and to that purpose he tells mens of Gods Eternal Wrath, and of Gods Eternal Rejection, and that God will never be merciful, and so he layes them lower, and casts them into a further fear and bondage than the Holy Ghost is cause of; yea devils now combine, and say as *Dauids* enemies said in his distress, *What? would these souls escape our clutches? Come, let us now take them, for God hath forsaken them; let us now devour them, and swallow them up with fear and despair*: As God sayes, of those enemies of his Church. *I was but a little displeased and they helped forward the affliction*: So when the spirit works fear, in order to conversion, Satan watcheth his opportunity, and puts on that fear to utter despair.

Zach. i. 15.

It is a question, how Satan can work this fear on the Conscience, which is usually attributed to Gods Spirit? But the answer is given in thus. —

1. *That Satan cannot immediately wound the conscience; for as no creature can shed a broad Gods love and cause a poor soul to taste of the sweetness of it, so no creature can make impressions of Gods wrath upon the conscience, but only God himself, or the Spirit of God immediately.* But —

Dr. T. Goodwin in his Child of Light

2. *Satan can do it upon the conscience mediately, and that in these several respects.*

1. *When the Holy Ghost hath lashed and whipt the conscience, and made it tender, and seitch off the skin, then Satan can fret it more and more, and so be still rubbing upon the sore by his horrid suggestions, and false fears cast in.*

2. *From renewing the remembrance of those terrors impressed by the spirit, he can amaze the soul afresh with fear of worse.*

3. *He can bring home all the threatnings that are thundered forth in the Word against hypocrites, and men unregenerate, and discharge them all with much violence and noise upon the poor doubting soul.*

4. *He can stir up the passions of fear, and grief, and trembling of spirit; he is the Prince of the airy part of the little world in man, as well as of that elementary Region in the great world, and so can raise unnatural stormes and vapours that shall darken reason, and cause such thunders, and lightnings, as shall burn all into a black confusion, such as if hell and the soul would presently come together. And this he doth more than simply morally, (1) by bare propounding such objects as shall move them (which men only can do) but further also physically: by stirring such humours in the body which such passions do act and stir in; and when he hath thus disordered all in a man, and put a man to such dispositions of fears, then he comes with his suggestions, and speaks nothing but of wrath and terrors; and then looks as when a mans choler is up, every small thing provokes him, so now when fear is excited, every suggestion, every surmise, doth strike the soul through and through with horrid fears: And thus though not immediately, yet through the means of these mists, and vapours, and fogs raised, which environ and darken this Sun, he works upon the conscience.*

But what means Satan thus to fill the conscience with fears? I answer, his end is especially double. 1. To bring the Soul to despair of Eternal Life. 2. To bring the body to some violent temporary death, in both which if he can prevail, then he makes sure to hurry the whole man into the torments of hell. We may imagine him to bespeak the Soul in his horrid hellish language: *Wouldst thou now, vile wretch, turn unto God, hoping to be received to grace and mercy? why assure thy self it is too late; are not thy sins in number numberless, and in their quality and nature most heinous and outrageous? and hast thou not continued in this thy rebellion a long, a very long time? Hast not Christ often called, and yet thou wouldst not come? Hath he not graciously offered and tendered himself to thee, but thou saidst, he should not reign over thee? And hast thou not served me, and obeyed me all the dayes of thy life? Now therefore the day of Salvation is gone, the acceptable time is past, and never, never can be recalled; thou mayst with Esau seek repentance with tears, but thou shalt never find it no more than Esau did. Moreover, add to the consideration of thy sins the remembrance of Gods Justice, the terrible curse of the Law, the fearful torments of hell prepared for sinners, amongst which number thou art one of the chief: Come do not flatter thy self with*



Matth. 27. 5.  
Act. 1. 18.

hope of mercy, but rather expect those fearful judgments and endless torments which are due unto thee for thy rebellions. Thus Satan labours to bring a poor sinner to deep despair, and to fill his conscience with horreur and fear, which if he can accomplish, he rests not there, but like a cruel coward, who can never be quiet till he see the death of his enemy, he then perswades him to seek some ease of his present torments, by imbruing his hands in his own blood, and putting himself to some violent death: This is sad, yet some are brought to this, the Lord knows, I will instance in none but *Cain* and *Judas*, of whom the former desperately blasphemed the mercy of God, and the other desperately laid violent hands on himself, *he hanged himself, and falling head-long, he burst asunder in the midst, and all his bowels gushed out.*

### SECT. V.

*Of the duties that concern Souls in this case.*

**T**He duties, or defeature, or Souls encounter in this case, must be suitable to Satans assaults: And therefore —

1. To that of despair, consider: 1. As to sin. 2. As to Gods Justice. 3. As to the Law. 4. As to Hell.

1. As to sin, consider; that no sin, though never so great, should be a cause to move thee to despair. What would Satan perswade thee, because thou hast been so great and prodigious a sinner, therefore to despair? Retort his argument upon himself, and tell him, that very thing by which he would perswade thee to despair, doth much more deter thee from despairing; for though thy sins be great, yet this is the greatest of all other sins; other sins bind thee over to wrath, but this sin gives fire to the threatening, and sets the Soul on flame with extreme horreur; other sins wound the Law, and the Name of God through the sides of the Law, but this sin wounds the Gospel, in that it is not willing to have the wounds healed which former sins have made; other sins have wronged God the Father in trespassing against him, but this sin will not let Jesus Christ make satisfaction for the wrong that by his sins are done to the Father; other sins reflect on the Name, or Power, or Justice, or Holiness of God, but this sin fights against all his lovely Attributes of Goodness, Mercy, Love, and Grace, and Satan claps his hands to see all the glorious Attributes of God served alike, and divested of their honour; other sins, though great, are pardonable, if not mixed with this, but the least sin envenomed by this of despair, is wholly unpardonable. Hence we say that *Judas* sinned more, and more dishonored God in despairing of his mercies, than in betraying of his Son; and *Cain* more grievously offended in saying, *My sin is greater then can be pardoned*, than by murdering his Brother. O tremble at despair! for this sin draws neerer to the sin of devils, and is of the complexion of the damned Souls in Hell.

2. As to Gods Justice, consider; thou art not to look only on Justice, but on Justice and Mercy, as meeting together, and kissing each other. These two are long since reconciled, so that now God knows how to be just, and yet to save thy Soul. In that promise of Gods betrothing himself to sinners, it runs thus, *I will betroth thee unto me in righteousness, in judgement, in loving kindness, and in mercies*; he will do it in Justice and Mercy, he will be righteous and gracious. If Satan object, Can the Lord be just, and save such a sinner as thou art? Yes, mayst thou say, God tells me, that he will marry me in righteousness as well as mercy; that is to say, he will do it in Christ, whole great undertaking was to bring Justice to kiss Mercy, that there might not be a dissenting Attribute of God in his marrying of me. In this case, as I would wish sinners have an eye on Gods Justice to keep them from presumption, so likewise to have an eye on Gods Mercy to keep them from despair; or (which is all one) to think of Christ, who hath already paid the price for the pardon of sin; and therefore as it were against Mercy to damn, so it were against Justice to exact the debt of them for whom Christ hath paid it: What should we think of that man, who having a debt fully discharged by the Surety, should press upon the principal for the payment of the same debt again? Surely it were a fearful dishonour to the righteous Judge of all the world, to conceive, that having received an exact and full satisfaction for all thy sins by the Hearts blood of his own dear Son, he should ever require them again at thy hands.

Hos. 2. 19.

hands. If thou sayest, but hath Christ paid the debt for my sins? Yes, if thou wilt but accept of Christ on his own terms; come then poor soul, thou who art tossed with the waves of despair, think of Justice interwoven with mercy; or if Justice be it thou fearest, think of it as now thy friend in the Lord Jesus Christ; it is Justice that acquiesces thee, if thou but relyest on Christ, and who then shall condemn thee? who then shall lay any thing to thy charge?

3. As to the Law, look not upon that exact obedience which the Law requireth, for then Satan will attain his purpose, but go out of thy self, look upon Jesus, and reject thy own righteousness as altogether imperfect and insufficient. Alas! Who can exactly live up to the Law? the Law requires of us things that we cannot do; the Law accepts of nothing, but absolute perfection in all it requires; the Law looks that things should be done in a right manner, out of a right principle, and to a right end; yea, that all should be done in the perfection of degrees, to the uttermost that is required: Now if souls pore on this, and look only on this, no wonder if the devil tempt them either to looseness or despair; the way is therefore to go out of thy self, and to rely upon the alone righteousness and obedience of Jesus Christ, as being in it self, all-sufficient for thy justification and salvation: Thou canst not perform the duties of obedience, which the Law requireth, but Christ hath done it, and God himself professeth that he is well-pleased with him, and as contented with him and his obedience for thee, as if done by thy self. Surely this is Gospel, the glad tidings: O what courage and comfort mayst thou take at this news.

4. As to Hell, with which the devil frights thee; meditate that hell is thy desert, but heaven is Gods gift; and though Satan may hold thee over hell, yet he cannot turn thee into hell, if the Lord will save thee, not all the devils in hell can possibly damn thee: And is hell a place to be expected, or rather to be avoided? Tell Satan to his face, that thou wilt not willingly be his companion in torments, and therefore thou wilt not so far gratifie him, nor be so cruel to thy self, as to be led by him into that grisly gulph of despair, which is the very next door to hell; no, no, thou wilt rather hope and wait on God in a way of contentedness to be at his disposal; say, *If the Lord will have mercy on me, I shall live; or if the Lord will glorifie his Power and Justice in condemning me, which I have deserved, I must dye, only I will hope and wait, and be contented still to be at the Lords disposal, and not at Satans; and therefore against devils, be gone, I am of Pauls mind, we are troubled on every side, but not distressed; we are perplexed, but not in despair.* 2 Cor. 4. 8.

One Objection here must be removed: The Soul now in fear, or sense of misery, is advised for the avoiding of despair, to look on Justice as its friend in Christ, and to look on Christ as having paid the prize for the pardon of its sin, and to rely on the obedience of Christ as all-sufficient for its salvation, and to hope, and wait, and to be content to be at Gods disposal: Now how should the Soul do thus that is in a state of nature? all these are the prop and peculiar works of believers, and not of the unregenerate; what can they do to be saved? or what can they do to resist Satan in order to conversion? I answer

1. Men, though unregenerate, may yet be in the use of means, duties, and Ordinances; and if ever the Spirit comes into the hearts of people, it is usually this way: Nay, I shall say more, that besides the rational acts of meditation, application, &c. which are common to men, the Spirit of God doth alwayes in a general, but sometimes in a special way draw out those acts, so as may be most for Gods glory, and our good. For example, it is in the power of Nature to go to Church, and to hear the Word; yet that I go at such a time, (it may be against my own inclination) and that I observe the Word, and lay it up, and meditate on it more then others, this is the Spirits special influence, by way of gifts; for in all this there may be no grace neither.

2. The men I am speaking to, I do not look upon as wholly unregenerate, nor as yet regenerate, they are just as Embryo's in the womb, before they have any perfect shape; neither are they as they were, nor as they must be, but imperfect creatures of Gods Spirit, that will, if the womb miscarry not, be children of God. Now in this case I suppose thou mayst go further than a meet natural man; as for instance, thou mayst hope, and if thy hope be not the grace of hope, yet grace may be feminally in it, and may first appear by it. A Reverend Divine gives us the distinction of a gracious hope, and a rational or moral hope, whereby the Soul comes up to a firm assent of this Proposition, *though my case is sad, yet it is not desperate*: Now although Grace

Ob.

Answer:

Ford, of the Spirit of Bondage.



do not alwayes attend or accompany this hope, yet the Spirit of God doth use it, as it doth all other preparatory works, to dispose the Soul for grace: Nay (saith my Author) I know not, but that if the soul follow this moral hope, with a constant use of all means and ordinances, and in them resolve to cast himself upon Christ, to be saved by him in his own way: I say, I know not but this hope may be the immediate ground, if not the Vehicle or chariot of the very first act of justifying faith, wherefore let this hope produce waiting, and let this hope and waiting in the use of means produce endeavours, and resolutions to believe on Christ, and then to look on Justice as thy friend in Christ, and to look on Christ as having paid the price for the pardon of thy sin, and to relye on the obedience of Christ as all-sufficient for thy salvation. Thus for the defeature of the first assault.

2. To that assault of self-murder, I almost tremble to name it, yet if Satan inject such thoughts, let the poor soul consider, this sin above other sins is against God, and Christ, and the Spirit, and thy neighbour, and thy own self,

1. Against God, in breaking his pure and perfect Law, *Thou shalt not kill*. If it be an horrible crying sin to kill another, if it stain the face of a whole Kingdom with such a bloody brand, that it cannot be razed out, *but by the blood of him that shed it*; surely it is much more execrable and villainous to kill a mans self, for not only Gods Law, but his Majesty, Crown, and Dignity is struck at by this sin.

Numb. 35. 33.

2. Against Jesus Christ; for hath he not bought thee with his dearest Heart-blood? why then shouldst thou murder another mans servant? hath he not invited thee to come in, and close with him, and told thee, that the union should be neer, as neer might be, betwixt thy Soul and him: why then shouldst thou offer violence, maiming, deformity, to his Mystical Body? If any sin be a crucifying of Christ, this must needs be one: Hearken then to the voice of Christ from heaven, *Soul, Soul, why persecutest thou me? I am Jesus of Nazareth, whose image thou defcest, and whom thou killest*.

3. Against the Holy Spirit, whose office it is to sanctifie us, to dwell in us, to reveal unto us the mercies of God, the Merits of Christ, the power of the Word, the sweetness of the Promise; to beget in us assurance, and hope and affiance, and patience and Christian fortitude: But thou that layest violent hands on thy self, contrary to all these holy operations, thou defilest thy self with thy own blood, thou ruinest the house and habitation of the Spirit, and thrusts him out of his lodging; thou tramplest upon the truth of all those glorious discoveries of the Spirit of Grace, and for his promises of assurance, hope, patience, fortitude, thou neglectest, and rejectest them all. Oh what a sin is this!

4. Against thy Neighbour; for hereby the Church is offended, the Land is defiled, thy friends, kindred, wife, children, parents, are grieved and shamed; yea, thy very name, house, posterity, are stained and branded; or if all this be little in thy eyes, consider how the mouths of Gods enemies are hereby opened, and the profession of Religion hereby vilified: Is it not usual for worldlings in this case to censure thy over-much studying of the Scriptures, hearing of the Word, praying and meditating, and other duties, as if they were the causes that should bring thee unhappily to this fearful end? and is it a small matter to give occasion to wicked men to blaspheme Gods truth, or to expose that Religion which thou professest to their slanders and calumniation? Oh far be it from thee! Now the good Lord prevent this! *Let it not be sold in Gath, nor published in the streets of Ashkelon, lest the Daughters of the Philistines rejoyce, and of the uncircumcised triumph*.

5. Against thy own self, by making thee guilty of a most horrible sin, and also obnoxious to most grievous punishments for sin, self-murder is a mishapen monster, compounded of many sins: As 1. of hellish pride, which suffers thee not to stoop under Gods afflicting hand. 2. Of impatency, whereby thou murmurest and repinest against Gods providence. 3. Of despair, whereby thou castest away all hope of mercy, and miserably becomest thy own butcher and hang-man: But oh the fearful plagues that follow after this sin, not only a temporary death, but immediatly after death thou sendest thy Soul bleeding to the dreadful Tribunal of the ever-living God, the most certain and sure revenger of all bloodshed; and what follows this but damnation? A sad business, to be so impatient of the heat of the Sun, as for ease to leap into the fire of hell; I will not, I dare not thus judge of them, who through the abundance of melancholy are distracted of their wits, or who being terrified with Satans temptations, do run headlong into this sin, not knowing what to do; but if thou art in thy right mind, and upon settled purpose, and willing

willing choice, and serious deliberation, shalt murder thy self; that thou mayst be freed from some miseries, losses, or disgraces which thou wilt not out-live, profess to thee in the Word of Christ, thy Soul is in danger of hell fire; and therefore thou hadst need to pray, *Lord, lead me not into temptation, but deliver me from evil.*

By this time we may discern the difference betwixt the Holy Spirit, and the evil spirits workings, both bring into, and keep souls under bondage, onely the bondage of the Holy Spirit is mitigated by the conjunction of hope, and works towards a deliverance, but the bondage of Satan excludes all hope, or possibility in the souls apprehension of ever being removed. Again, the bondage or fears of the holy Spirit are destinate for conversion, they are not penal only, but medicinal also; they are a sort of Gods Rods, by which he brings men within the bonds of the Covenant, and makes them to enquire what they shall do to be saved; but the bondage, fears, and horrors, which Satan sets home on souls, are meerly for destruction, they are not medicinal, but only penal.

Yea, but my spirit of bondage is hellish and desperate; sometimes I am apt to blaspheme the mercy of God, as not able to pardon me, and out of desperate horror of spirit to chuse strangling, or any thing, that I might be but out of my present terrors, and know the worst of my condition: and is there, or can there be any thing of Gods Spirit in such a dismal bondage as mine is?

This is Mr. *Fords* objection, and I have known it the real objection of many a soul; but he answers, — *No doubt these fearful suggestions and injections proceed from the Prince of Darkness emanative, they are minted in hell, for they bear his image and superscription, but the Spirit of God hath an hand in them divers times dispositively, by way of disposal and management; and that the poor soul may clearly see, in that he hath not utterly left him to himself, but hath preserved him many and many a time from executing those horrid temptations, and gratifying Satan by self-destruction.* Come then, and bear up poor soul, think with thy self, if the Spirit of God would have given thee over to Satan, why not sooner? and if he have preserved thee hitherto, why may he not longer? whiles thou livest under means of grace, there is hope; he that is above ground, is in sight of heaven: See, and acknowledge the gracious conduct of the holy Spirit hitherto, and do not by too long adventuring to parle with Satan, drive the Holy Ghost from thee.

Ob.

Ans.  
\* Ford, of the Spirit of Bondage.

## SECT. VI.

### Of Satans assaults upon sorrow for sin.

**T**HE next work of the Spirit is *sorrow for sin*, it is Gods promise, *I will take away the stony heart out of your flesh, and I will give you an heart of flesh*, that is to say, a soft heart, a plyable heart, the Spirit of God works on the affections, and melts them into godly sorrow for sin, which is all one with *an heart of flesh* here promised. Ezek. 36. 26.

Now herein Satan counter-works, and either keeps the heart, as long as he can, from mourning for sin, or if that will not be, then he labours might and main to keep the conscience continually upon the rack: And I shall speak to both these.

1. Satan is exceedingly industrious to keep the heart resolutely stubborn and hard. Well he knows, that if once a poor soul bruised with the burden of sin, into tears of godly sorrow, and penitent softness, shall but fly into the bosome of Christ Jesus bleeding upon the Cross, it will deprive him of all right and interest unto that soul for ever, and therefore he labours to keep it as long as he can from mourning for sin; yea, such a stirrer he is against true sorrow, that indeed most know not what it means; or if the heart begin to be wrought upon by the Word, he raises all possible opposition against its yielding: And oh the loathsomeness of souls to leave Satans service! Oh the withstanding of the Word, Ministry, motions of the spirit, and all other means to lead souls out of hell into the glorious liberty of the Sons of God! but above all, Oh the hardness of mens hearts! Oh the difficulty of Ministers duty, to prick a stony heart to the quick, to make a rock to weep and tremble! either must God bare his own arm, and put to his own strength, power, and efficacy, or it will never be done.

2. And if indeed, Gods merciful violence shall conquer souls, and they begin to melt kindly under sin, then Satan labours on the other side, that such may be swallowed



2. Cor. 2. 7.

up with over-much sorrow: Was not this the case of the incestuous Corinthian? No question the sentence of Excommunication, and his delivering up to Satan, wrought deeply upon him, so that Paul was fain to write in his second Epistle, that they should release him of his censure, receive him into the Church, and minister a word of comfort to him, *lest he were swallowed up with over-much sorrow*. This is another of Satans depths; when godly sorrow is once on foot in an afflicted soul, very prone it is to feed still on tears; When the flood-gates of the heart are but once opened, it is Satans desire that they should run for ever; and in this case what ado is there, and what an hard matter is it to be perswaded of Gods mercy, and to apply the promises; Oh how the devil interposes with all his cruel policy, and cursed contradiction! He then objects, and urges to the utmost, the harmfulness of our sins, the littleness of our sorrow, together with the great disproportion betwixt our heinous sins and little sorrow, the number of our sins, and fewness of our tears.

## SECT. VII.

*Of the duties that concern us in this respect.*

**T**He duties of *wrestling* must still be suitable to Satans assaults. So then—

1. To that assault of keeping the heart from mourning for sin. Consider—

1. Thy heart hath been the fountain whence all thy filthy thoughts, raging passions, wicked purposes, rotten speeches, rebellious actions have sprung and issued out, then great reason hast thou to make that heart of thine a fountain of godly sorrow, of penitent tears, of mourning and lamenting, of bleeding and bewailing over all thy sins.

2. If Christ Jesus open a fountain of his own dear warm hearts-blood for sins and for uncleanness; Surely thou art a cursed wretch, and cruel enemy to thy souls comfort, if thou dost not endeavour to keep open in thy heart a counter-well (as it were) of weeping over him whom thou hast pierced, and for those sins which have put the Son of God to death? What shall the precious heart of Gods own Son fall a sunder in his breast, like drops of water for thy sins? and shall not thy sinful heart groan and sigh at all? Shall it not mourn and melt for the infinite abominations of thine own heart and life?

Luke 6. 25.

Matt. 22. 13

3. If that heart of thine be not wounded by the ministry of the Word, while it is called to day, it will and must hereafter be filled with that horror which would burst a thousand hearts to think upon it. This was Christs threat, *Woe be to you that laugh now, for ye shall weep and weep*: There is a weeping of despair in hell; *there shall be weeping and gnashing of teeth*. Either therefore now make thy heart the subject of godly sorrow, or as sure as thy heart is in thy body, it will hereafter become the object upon which the fierce wrath of God, and fiercest torment in hell shall be exercised and executed with extremity and everlastingness.

4. In case of outward troubles, as losses, crosses, disgraces, death of friends, or the like, thou canst take on extremely; and is not sin more grievous then any of these? If all outward miseries require one tear, the least sin of the soul may justly challenge a whole torrent; if the death of thy friend, or of thy Son deserve a sigh, well may the death of thy soul challenge the last drop of thy dearest heart-blood.

Isai. 57. 25.

5. A truly broken heart gets a title, right, and interest to all the purchases of Christs passion; all the promises of life, and all the pleasures in heaven; yea, in this way thou shalt bring down the great Majesty of heaven to dwell in thy heart, as in a Royal Throne, Chair of Estate, and Seat of Eternity: *Thus saith the high and lofty one, that inhabiteth Eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of an humble and contrite spirit, to revive the spirits of the humble, and to revive the hearts of the contrite ones*.

Jer. 23. 29.

6. God hath appointed especial Sovereign means for the softning of hearts, if thou sayest, what Sovereign means? I answer: 1. The Word: *Is not my Word like a fire* (saith God) *and like an hammer that breaketh the rock in pieces*? An hammer it is that breakes, and thus doth the Law break our hearts, by shewing us the terrors thereof; a fire it is that melts, and thus doth the Gospel melt our hearts, by revealing to us the mercy of God in Christ? Or, will a soul say, *both the great God of heaven and earth sent Christ into the world for me, hath he sent Angels (now Devils) and many thousands of men to chase me, whose heart will not melt that is warmed with this love of God*? 2. Prayer

er; and to that purpose we have his wishes and promises, which we may turn into prayer: O go to God, and put him in remembrance of that which he hath desired in his Word, *O that this people had such hearts, as wou'd fear me, and keep my Commandments alwayes!* say unto the Lord, it is as easie with him to create such an heart in thee, as to wish thou hadst such an heart: Put the Lord in mind of his promise, *I will take away their stony hearts, and I will give them hearts of flesh;* entreat him for the Lord Jesus sake to make good this Word to thee, cry to him, *Come Lord, and break this hard heart of mine, prick it, and lance it, and rather then I perish, let thy holy Spirit be a spirit of bondage to it, that I may be afflicted, and mourn, and weep for my sins.*

Dent. 5. 29.  
Ezek. 11. 19.

2. To that assault of swallowing up thy heart with over-much sorrow, this is more usual with Gods people; many a soul hath many a time complained, *No heart so hard as mine, my sins are above ordinary, of a scarlet and crimson dye, and my sorrow is very poor, and scant in no proportion to my great and grievous provocations, and therefore as yet I cannot, dare not, will not meddle with any mercy, apply any promise, or be perswaded that Jesus Christ belongs unto me:* Oh that any should thus wilfully lye upon the rack of terror, and trouble of mind! Oh that any should lay himself thus open to Satans horrible injections, and cruel temptations! Away, away with all exceptions; pretexts, scruples, standings out to receive Jesus Christ: And consider.—

1. It is not the muchness of thy sorrow, but the truth of thy sorrow for sin, as sin, that God expects. The Devil tells thee of thy great sin, and little sorrow, and of the poor proportion betwixt these two; and the truth is, if an exact proportion of sorrow to the inherent nature and demerit of sin be looked at, there is none such to be found: Alas, what proportion is there betwixt finite and infinite? thy sorrow is finite, but thy least sin being against an infinite God it is therefore infinite: And suppose thy sorrow were infinite as thy sin, yet according to the tenour of the first Covenant it would not be acceptable, because there is no clause in the Covenant to give any hope of repentance; look therefore at the truth and sincerity of thy sorrow, for this is the proportion of the Gospel; heart-sorrow is Gospel-sorrow: *Ag. 2. 37.* When the Jews were *pricked in their hearts;* then Peter like a good Chyrurgion, would not keep those bleeding Patients any longer in pain with there wounds open, *Ag. 2. 37.* but presently he clapt on the healing plaister of the Gospel, *Believe on the Lord Jesus.* Weeping soul, doth thy heart, when thou art in secret weeping for thy sin, condemn thee? or doth it clear thee? if thy heart be false, I cannot help thee, no, nor the Gospel neither; but if thy heart be sincere, then be of good comfort, for certainly thou art not far from the Kingdome of God.

Math. 11. 28.

2. Jesus Christ calls thee, is not that his voice, *Come unto me all ye that are weary and heavy laden, and I will ease you.* Wade on a little with me in the unfolding of this so comfortable a Call, and will be revived. First then here is to be considered; who calleth: Secondly, whom he calleth: Thirdly, why he calleth: Every of these containes in it Wine of comfort, and Oyl of Grace to glad the heart, and to chear up the heavy countenance of the sorrowful and sobbing soul.

1. Consider who calleth; Is it not the Womans Seed appointed to crush and bruise the Serpents head? Is it not that root of Jesse, that Son of David, that sweet Emanuel, that meek Messias, that merciful Jesus, that sole and only Mediator, which in his own person hath concluded a peace, and made a full atonement between the Lord and thee? Is it not that Jesus Christ shadowed in the Law, foretold by the Prophets, and in the appointed time exhibited? Surely he it is, and none but he: Thou sayest, *Thou art a sinner,* a grievous sinner, and he tells thee, *his name is Jesus, for he will save his people from their sins:* Oh! if souls would believe this, would not this dry up their tears? Thou sayst, thou seest him not, but thou hast his Word, and he is real in what he speaketh: Suppose then, that in the chamber where thou art crying after him, or in the Church where thou art waiting for him, he should appear; suppose that he whom thou hearest in his Word should appear, and visibly appear before thine eyes, opening his bosome, and bowels, and blood before thee, and calling unto thee to this purpose, *I entreat thee, and beseech thee, by all those tears I have shed for thee in the dayes of my flesh, by all those bitter agonies I have suffered for thee, by all those tender bowels which have been rolled together towards thee, come to me, imbrace me, and lay thy weary weistring Soul in this blessed bosome of mine; Who would not now come in? who would not rise out of the dust, and with chearful spirit imbrace the motion of his dear Redeemer? why he it is that calleth thee.*

Math. 1. 21.



Luke. 4. 18.

Isai. 53. 11.

Isai. 57. 15.

Psal. 126. 5, 6.

2. Consider whom he calleth: Is it not those who are weary and heavy laden? Is it not those who are tyred and over-burthened with the weight of sin? Christ, and all Gospel-prophets belongs to them that mourn in Sion: *The Spirit of the Lord is upon me (saith Christ) because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted: O thou afflicted, and tossed with tempests, that hast no comfort, behold I will lay thy stones with fair colours, and lay thy foundations with Sapphires, &c.* The spiritual excellency of such a soul is declared by a similitude of a goodly, coltly, stately structure, which the Lord would build for himself. *Thus saith the high and lofty one that inhabiteth Eternity, whose name is Hol, I dwell in the high and holy place, with him also that is of an humble contrite spirit, to receive the spirits of the humble, and to revive the hearts of the contrite ones:* He that hath heaven for his Throne, and earth for his footstool, hath yet another Throne on earth, even in the hearts of humble contrite sinners: *They that sow in tears, shall reap in joy: he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him:* As sure as harvest follows seed-time, will comfort follow mourning; for therefore Christ calls, that he may wipe away all tears from such as weep for sin: Indeed sorrow for sin gives not the Soul an interest in Christ as any cause; in strict speaking there is no other condition in the Covenant of Grace, but only believing in Christ; yet because no man will come to a Saviour, but he must know what need he hath of a Saviour, therefore we must first be convinced of sin, and must be sensible of sin: they only will attend to Christs Call, who feel sin a burthen; as if a man be under an heavy burthen in some dark night, and hears but the noyse of the feet of one passing by, then he cries out for help; so the soul under the heavy burthen of sin is glad to hear of any direction out of the Word of God to come to Christ, and therefore Christ only calls them who are thus qualified, *Come to me all ye that are weary and heavy laden.*

Isai. 61. 1.

Psal. 11. 6, 7.

3. Consider why, or to what end he calleth; Is it not to take possession of Christ and all his graces? Is it not to come to a near, and sweet, and everlasting fellowship with Christ himself? Is it not to have his person, and to have his priviledges, rest, and peace, and reconciliation with his Majesty? If Christ should say to thee, *Come into the garden, and there watch and pray with me, sorrow and suffer with me,* wouldst thou not count it an honour? what is it then to say, *Come, and have rest; Come, and I will ease thee of thy burthen of sin; Come, and I will sprinkle thy Conscience with my blood, that thou shalt be able to give an answer to all the temptations of Satan; thou shalt have thy pardon now, and at the great day of Judgement thy pardon shall be solemnized by men and Angels.* Ah poor Soul! why weepst thou? Is it not time to wipe thine eyes with Mary, and to say *Rabboni*? Surely if God gives thee but an heart to make this real to to thy soul, thou mayst depart in peace, and go away, and bless thy God, and say with the Psalmist, *O now my soul return unto thy rest, for the Lord hath dealt very bountifully with thee.*

If yet thou sayst, when is my sorrow sufficient? and when may I receive comfort in due season? I answer—

1. When the soul is weary of its bonds and fetters of sin, as much, or more than of the fetters of trouble; when the chains of corruption are grievous as pangs of consciences; when the soul hates Satan as a tempter, as much as a troubler, then is it ripe for comfort; but when the cry is louder, *Oh my sorrow! and oh my grief! then oh my sin! and oh my guilt!* When it follows God, and means with, *Oh give me comfort!* but never with, *Oh give me grace!* this soul is not ripe for comfort.

2. When the soul is contented, if God see it fit and needful for the soul to be longer without comfort; when a soul can pray in sincerity, *Lord, if my rotten heart be not broken enough, break it more; if my searched wounds be not thoroughly searched, lance them, and search them more; if there be any wickedness in me, search me Lord, and try me till thou find it out; if I would be proud of thy favour, or if I would turn thy grace into wantonness, or get above Ordinances and duties of Religion, or proudly despise my brethren that are lower than I, let me fast longer from comfort; here is a soul (it any) that is ripe for comfort; but till a man come to this frame, it is a sign he is not truly broken, and therefore comfort to such a one would be like raw meat, that would never digest with him; the Lord hath not yet gotten the Mastery over his will, and therefore no wonder if he lay more inous yet upon him.*

## S E C T. LVIII.

## Of Satans assaults for seeking for comfort.

**T**He Soul sorrowing for sin is now commanded to seek for comfort, and to that purpose it is the Lords message to his Ministers, *Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.* Satan knowing this, and perceiving the souls disposition to require after this, coyns comforts of his own devisings, and presents them to the soul, q. d. *Come soul, will nothing serve but comfort? Is this thy voice, some crumbs of comfort to a poor languishing soul? O make me to hear joy and gladness, that the bones which God hath broken may rejoice; why then thou shalt have comfort; Loe at the door stands waiting on thee thy old companions, joyne but with them, and they will drive away these dumps and melancholy fits: Dost thou not hear them say, Come on, let us enjoy the good things that are present, let us speedily use the creature as in youth, let us fill our selves with costly wines and oynments, and let no shower of the spring pass by us; let us crown our selves with Rose-buds before they be withered, let none of us go without his part of our voluptuousness, let us leave tokens of joyfulness in every place, for this is our portion, and our lot is that.* Or if thou sayst, all these are carnal, and thy sorrow is spiritual, and there is no proportion betwixt these two, why then (saith Satan) go to the World, and prayer, and other means, kindle a fire, and compass thy self about with sparks, and then walk in the light of thy fire, and in the sparks which thou hast kindled; go thy wayes to duties, and rest in duties, and never talk more of a principle of grace, or of love to God; flight from Christ Jesus, as the Spring of all. Thus Satan tempts, this is his method and malice in this case, he plots first to allay, and take away the smart which God hath made by outward mirth; but if he find the soul bleeds still, and will not be stanch'd, but only by the Blood of Christ, and that is it which it is busily enquiring after, then by way of diversion he bids such pray, and hear, and meditate, and confer, and joy in them, and rest in them: He cares not where they have comfort, so it be on this side Jesus Christ; well he knows, that a reaching out of the soul towards that merciful hand of Christ, holden out to help it up, is the next and immediate act, by which a man is quite and for ever pull'd out of Satans power, and put into the Paradise of grace; and therefore here now he bestirs himself, and to the soul that cries after ease and comfort, he offers comforts of these several sorts, carnal and spiritual, outward mirths, and resting on means of grace.

Isaio.

Wisdom 2.6,  
7,8,9.

Jer. 50.11.

## S E C T. IX.

## Of the Souls wrestling with Satan, as to these assaults.

**T**O these two assaults we must use suitable repulses. To the first then of wicked companions, and their temptations, consider of these particulars.

1. It is not so much a companion, a friend, a loose company of men, as the devil in and by them that tempts thee to carnal comforts. When Christ began to shew to his Disciples how that he must go into Jerusalem, and suffer many things of the Elders, and Chief Priests and Scribes; then Peter took him aside, and would needs comfort him, with, *Be it far from the Lord, this shall not be unto thee: But he turned and said unto Peter, Get thee behind me Satan, thou art an offence unto me, thou savourest not the things of God, but those that be of men.* Peter in his dissuasion was an instrument of Satan, and set on work by Satan, and therefore Christ calls him Satan; no less are they that bring carnal comforts to spiritual sores.

Mat. 16. 21, 22,  
23, 24.

2. In seeking comfort, it is no way of God to advise with carnal and unregenerate friends: Alas they think thou art mad, they know not what trouble for sin means, why then shouldst thou discover thy disease to such who are not Physicians; when God wrought wonderfully from heaven in the conversion of Paul, it is said, that he obeyed God immediately, and never consulted with flesh and blood. Thus do thou: Dost God by his Ministry convince thee of thy sinful wayes, of becoming a new map, of coming to him for ease and refreshing? give up thy self to this call immediately, and consult not with flesh and blood.

Gal. 1. 16.



3. There is no suitableness of what they offer to the healing of thy sorrowful and sin-lick soul: What idle companions can quiet thy conscience, forgive thy sin, support thy spirit, or fill thee with spiritual joy? Alas! all their joyes are but as the crackling of throns under a pot; *Vanity, vanity of vanities, all is vanity.* — *I said of laughter, it is mad, and of joy, what doth it?* There is no more agreement betwixt carnal mirth and a spiritual sore, than betwixt light and darkness: Away then, depart from the tents of these wicked men, and touch nothing of theirs, lest thou be consumed in all their sins.

4. It was the Apostles advice to them, who upon the prick of the heart enquired for cure, *Save your selves from this crooked Generation.* And this he did very earnestly, for with many words did he testify and exhort, saying, *Save your selves from them.* He insisted much on it, and seriously charged, adjured, entreated them, as knowing it to be a business of very great importance in what company such young beginners lighted; surely this concerns thee as much as him: Oh that when such temptations are abroad, thou wouldst think as if thou heardst that question put to thee, *Why seek ye the living among the dead?* what living lasting joys can be found with them that are dead in sins? Oh save thy self from them,

To the second assault of going to duties, and resting on duties for ease and comfort, consider —

1. This is a seeking for righteousness, as it were, by the works of the Law, not directly, but as it were, it sets up one thing for another; being ignorant of the righteousness of God, we establish our own righteousness and are not subject to the righteousness of God.

2. Duties may pacifie conscience for a time, but certainly it will not hold: Then Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jereb, yet could they not heal him, nor cure him of his wound. It is natural to men to rest in duties, so it was at first, Adam and all his posterity was to be saved by doing, *Do this, and live:* And hence all to this day seek in like manner to be saved by doing; but if this were sufficient, what need of a Saviour? If we rest on duties, or on any thing on this side Christ, we shall find them as weak as the Assyrian, or as Jereb, they cannot heal us, they will not cure us of our wounds.

3. Duties must be used, but carnally applauded and gloried in, they will undo souls. Duties are to Satan as the Ark of God was to the *Philistines*: he trembles to see a Soul diligent in the use of duties, but when the creature confides in them and rests on them, he hath his design. This was *Bernards* temptation, when being assisted in duty, he could stroke his own head with *bene fecisti Bernarde*: O Bernard! *this was gallantly done, now cheer up thy self.* Many a poor soul would have comfort, and knows not whither to go for it but to prayer, hearing, reading, &c. and that done, he goes away, and strokes himselfe, *Surely I shall do well now, I shall be able to wrestle with devils:* This is the very way to miscarry. One speaks it out boldly, but truly, *Many soules do not only perish praying and repenting, but they perish by their praying and repenting, whiles they carnally trust, and comfort themselves in them.* I desire to be rightly understood in this point, some because they must not rely on duties, let go their duties because their comfort ought to be all in Christ, therefore they imagine a Christ talked of, and not desired, loved, believed in, or prayed to, will solidly comfort: Oh take heed of Satans deceits either way! what? is thy soul sad, and seeks to be comforted? go to Christ, but go to him in a way of duty, not resting on the duty but only on him; hear a Sermon to bring thee to Christ, fast and pray, and get a full tide of affections in them to carry thee to the Lord Jesus Christ; in thus doing Satan will vanish, and depart from thee, at least for a season, as he did from Christ, the Captain of thy Souls Salvation.

## SECT. X.

*Of Satans assaults upon a fight of Christ.*

**T**He Soul now understanding that there is no solid suitable comfort on this side Christ, begins therefore to look out for Christ: Come (say Converts) let us return unto the Lord, for he hath broken us, and he will heal us; he hath smitten us and he will bind us up: after two daies he will revive us, in the third day he will raise us up, and we shall live in his sight when shall we know, if we follow on to know the Lord, his

his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth: Well (saith Satan) if it be thus; if nothing but Jesus Christ will serve the turn; if a sight of Christ be the next thing looked after, then take a view of Christ in his beauties, graces, sweetneses; acquaint thy self with the history of Christ from first to last; learn him in his natures, person, incarnation, offices indowments; for his Nature he is God and man, *God manifested in the flesh*; for his Person, he is the second person in the Trinity, in which person both the Natures are united; for his Incarnation, he was *conceived of the Holy Ghost, born of the Virgin Mary*; for his Office, he is a King, a Priest, and a Prophet; and for his Endowments, he received the Spirit without measure, in him are hid all the treasures of wisdom and knowledge, in which respect he is said to be *fairer than all the Children of men*: Why all this (saith Satan) I am willing thou shouldst learn, study, and gain as much of the speculative, notional knowledge of Christ as possibly thou canst; lanch out (if thou wilt) into the deep questions and controversies of three Persons in one Nature, and of two Natures in one Person; consult all Schoolmen in their hot disputes and new opinions, there thou mayst hear enough of the sound of his name: Oh the temptations of Satan, when he hears sinners complain! *What? no remedy for a sin-sick soul: is there no balm in Gilead, no Physician there?* And when the answer is given no, there is no other name under heaven, whereby possibly thou canst be saved, but only Jesus Christ: *Why then let me see Christ* (saith the Soul) *give me a view of Jesus, or I dye, I am undone, I perish everlastingly*: Hereupon steps in Satan, saying, Come, thou shalt have a view of Christ, I am no enemy to a general, notional, historical, speculative knowledge of Jesus Christ, only content thy self with Christ as an object of Knowledge, and not of Faith. And thus Satan deals with Souls, as we do with Surveyors of Lands, that take an exact compass of our grounds or lands, of which they shall never enjoy a foot; and many are taken in this snare: There is much talking of Christ, many luxuriate into a Theoretical knowledge, a meer Brain-knowledge of Christ, that have no right nor title to Christ, nor ever look after it, and so they miscarry:

*I fear many who preach, as well as hear, go no farther than this, & hear they set down as Rest*

## SECT. XI.

*Of the Souls wrestling with Satan, as in this assault.*

**T**O this assault you must use these repulses. —  
1. Labour so to know Christ, as to have your hearts taken up with the practical admiration of the Glory of Christ above all glories in the World, that is true knowledge, which stirs up affections in the heart, and the effects thereof in your life; and the first affection that is stirred up in the hearts of men at the sight of Christ, it is a wondering and admiring at the glories, splendours, and excellencies that are in Christ; *his Name shall be called Wonderfull*: You have seen many wonders abroad, you have seen the heavens, and the earth, at which you many times wonder; but when God darts light into your spirits, to cause you to see the beauties of Jesus Christ, all other wonders will cease, and give way to this great wonder: As the stars, though they be glorious Creatures in themselves, yet when the Sun arises, all their glory is eclipsed; so though God hath many wonders in the world, yet when the Sun of righteousness ariseth, all other works of God are darkned with the glory of him. Certainly that Soul knows not God nor Christ savingly, that knows him not practically as the wonder of the world, and so cries out, *Oh the height, and depth, and breadth, and length of the glory of God in Jesus Christ!*

*Isai. 9.6.*

2. Labour so to know Christ, as to have a practical and experimental knowledge of Christ in his influences, and not merely a notional. Alas! Christ is but a meer notion, and imagination to most people in the world; how few know Jesus Christ by way of influence, and power, and fellowship with him? It is said of them that fear his name, that *Christ the Son of righteousness will arise with healing in his wings, and they shall go forth, and grow up as the calves of the stall*: This clears it up, that as the Sun by an influence into the earth doth quicken and enliven the earth, and makes all the seeds and roots hidden in the earth to revive, and put themselves forth to sprout and flourish; so there is an influence going forth from the Son of righteousness into the Souls of men, to make them of dead to become living, and of barren to become

*Malac. 4.2.*



Phil. 3. 10.

fruitful; and this is called the power of Christ, *that I may know him, and the power of his Resurrection*, (1.) that I may know Christ, and be made partaker of the good things flowing from Christ; this is the voice of one that would savingly know Christ: *Oh that I may know him as a Prophet instructing me, as a Priest sanctifying me, and as a King reigning spiritually in me? Oh that I may know the power of his Resurrection in the vivification of my soul, in the abolition of my sin, in the acquisition of righteousness, and in the restoring of me to the assured hope of future glory!* The devil is no great enemy to an historical knowledge of the Prophetical, Priestly, and Kingly Offices of Christ, or of the Resurrection of Christ, of which Paul speaks Synecdochically; but to the holy virtue and power which comes from Christ in any of these particulars, he is a deadly enemy; it is your duty therefore so to know Christ, as that you may feel the heavenly influences of what ever you know of Christ: For instance, it is one part of the cry *O that I may know Christ as a Prophet instructing me!* How is that? why Christ in his Prophetical Office teacheth the heart concerning himself, which none can do but only Jesus Christ: I will not deny but men or Angels may present truths, and convince the understanding, but they cannot so make known a truth, as to gain the heart by it, or to transform the heart into the very image of that truth; only Jesus Christ in the administration of the Prophetical Office teaches and prevails with the heart when he comes with truths. We see many people come to Sermons, and there Christ is opened clearly and distinctly; and thereupon they get some notional, speculative brain-knowledge of Jesus Christ, but they are not changed, their hearts are not over-powred. At another time the same persons may come to a Sermon, when Christ is named only by the By, and then their hearts are mightily wrought upon; and they go away saying, *Verily God is in this place!* why now Christ speaks to the heart, and before man speaks only to the ear: 2. It is another part of the cry, *Oh that I may know the power of the Resurrection of Christ!* How is that? why there is a virtue flowing from the Resurrection of Christ from the grave, to the Resurrection of the Souls of men from the death of sin: *As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.* And this influence of Christ is called, *The exceeding greatness of his power*: It is exceeding great power that by the Resurrection of Christ, an holy and gracious change should be wrought in the souls of men, from death to life, from bondage to liberty, from uncleanness to holiness, and from the power of Satan unto God. Oh that thus you would labour to know Christ in a powerful, practical and experimental knowledge.

Rom. 6. 4.

Ephes. 1. 19.

3. Labour so to know Christ, as to make him the object of your faith, and not merely as the object of your knowledge: Many study Christ, but herein they act only as Students, and not as believers: Oh be acquainted with this Mystery of Grace! the very setting of Christ before the soul, as the full object of justifying faith, hath a mighty power to draw out faith upon Jesus Christ; as the setting of a temptation before a man, hath a power to draw out his corruptions, so the setting of Christ in his glory and excellency, in his active and passive obedience in what he is, and what he came into the world for, as an object of faith, it hath a mighty power both to draw out faith where it is, and to cause or procure faith where it is not: Christ is not only an object for you to work upon when you have faith, but such an object, as being set before the soul, hath a quickning power to cause faith: It may be your complaint, *Christ is a glorious object indeed, he is the chiefest of ten thousands, but alas, I am dead in sin, and I want a faculty to see him savingly in all his glories.* Why now set Christ before you as the object of faith, and sooner or later, if you belong to him, you will feel his influences; he is not only an object of faith for the soul to work upon, when it can see but such an object, as the very setting of it before the soul, hath a quickning power to work life in the soul, to cause the eye to see him, and to cause the heart to make after him, though it were never so dead.

4. Labour so to know Christ, as he is your righteousness, both to expiate former iniquities, and to yield obedience to the Law for your justification: This is the Spirits second conviction of all whom he purposeth for Salvation: First he convinceth them of sin, and secondly he convinceth them of righteousness; but of what, or whose righteousness? Surely not of their own. Alas! souls in this case usually look upon themselves, first as sinners, obnoxious to the Law of God, and the curse thereof, and therefore never able to expiate sin. Secondly, as creatures made to a supernatural end, and therefore bound to answer the whole mind of God in the obedience required

required at their hands; now it being discovered to them, that both these are beyond the compass of their own endeavours, there is no other way, but to look to Jesus Christ as their righteousness, the Spirit therefore convinceth them of Christ his righteousness: And indeed it is Christ, and only Christ, who first expiates former iniquities, he satisfies for sin, and procures the remission of sins, *In his blood we have redemption, the forgiveness of sin*: And secondly, he fulfils all righteousness, he performs all the obedience which justly might have been required of us; *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.* His death reconciles us, and his life saves us; his passive obedience, and the actual obedience which he yielded to the whole Law of God, is that righteousness whereby we are reconciled and saved. Oh, that you would labour to know Christ thus, as he is God your righteousness, and so act your faith on him.

## SECT. XII.

*Of Satans assaults upon desires after Christ.*

**T**HE Holy Ghost that hath brought on the Soul thus far, in the next place, begins to breed in the heart some desires after Christ, and indeed, how should it be otherwise? the frequent discourses of Christ, and of the mercies of God in Christ to poor sinners, are so suitable and savoury, that the soul begins to taste some sweetness in hearing of them, and this sweetness stirs up some passionate desires; *Oh that Christ were mine! Oh that I had my share in the passion and purity of the Lord Jesus Christ! Oh I thirst, I faint, I languish, I long for one drop of mercy, as the Hart pants for the water-brooks, so my soul pants after thee, my Lord, and my God; Oh that my poor trembling Soul were now received into the blessed bleeding arms of Jesus Christ!*

Satan that hears this, understands well enough that now the Soul is not far from the Kingdome of God, it is even upon the quickning, and therefore he plyes this season, therefore he bestirs himself with all the policy and power of hell to cause it to miscarry, *q. d. Come my Angels, come devils, and bestir your selves, it may be these desires are only flashes, it may be these pantings are nothing but a pang; have not the desires of many been like lightning, soon in, and soon out, too violent to hold; or like the wind, which how strongly soever it seem to blow one way at present, yet soon after is found in the quite contrary point: A man may be drunk with passion and affection as with wine, and as it is ordinary for a man to make a bargain when he is in his cups, which he repents of so soon as he is sober again, so it is ordinary for sinners, who make choice of Christ and his ways in a Sermon (while their affections have been elevated above their ordinary pitch by some moving discourse) to repent of all they have done a while after: How many have come from a Sermon with a full gale of desires, but when the impression of the Word (which heated their affections) was but once worn off, then they came to themselves again, and were as far from any such desires after Christ, as ever they were before? Sudden desires seldom ripen into a deliberate choice; rash and hasty wishes do but seldom settle into a permanent resolution to renounce sin and self, and to cast the soul wholly on Jesus Christ: Come then, and blow on these desires, blast them in the bud, that they never bear fruit, nor come to maturity of faith.* Thus Satan calls on his Legions, and they arm themselves against the soul, now panting and breathing after Jesus Christ.

## SECT. XIII.

*Of the Souls wrestling with Satan, as to this assault.*

**T**HE duties therefore that now concern you, are these.——  
 1. Content not your selves with some sudden pangs of affection, but labour to preserve those impressions, which the Spirit at any time makes on your souls. This is the Caveat of the Apostle, *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, or run out, as leaking vessels.* It may be at present your desires are strong, earnest, eager, vehement, extreme thirsting, as the parched earth, for refreshing showers, or as the thirled Hart for the waters-brooks; surely this is well, and herein you difference your desires from lazy, cold, heartless, indifferent desires: But oh take heed now lest this prove but as the early dew, none of

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1. Cor. 13. 2.

1. Cor. 13. 2.

1. Cor. 13. 2.

Psal. 42. 1, 2.  
Psal. 63. 1, 2.

But what should I do to preserve these impressions?

I answer: 1. If thou hast got this heat in a Sermon, or any other publick Ordinances, betake thy self to thy Closet, and there labour to take the advantage of thy present frame, for the more effectual pouring out of thy Soul to God. Oh beg of God! that now he will not leave thee short of faith, which begins in desires, but that he will cherish these beginnings, and remember his promise, for he hath said, that *he will not quench the smaking flax, nor break the bruised reed, until he bring forth Judgement unto Victory.* 2. If thou hast got this heat in prayer, or any other private or secret duty, hold out in that duty begun, and join therewithal a waiting on God in the use of publick means: The Spouse that sought Jesus Christ by night on her bed, would not rest there, but now her desire was up, she would up too, and go to the publick Assemblies, *I will rise now, and go about the City in the streets, and in the broad ways I will seek him whom my soul loveth.* The Soul that would preserve her desires, will go from duty to duty, from publick to private, and from private to publick, and never faint: *What (saith the Soul) is Christ whom I breath after to be found in publick? why then to those publick Assemblies let me go. As the Hart panteth after water brooks, so my soul panteth after thee, O God, my soul thirsteth for God, for the living God: Oh when shall I come and appear before God! — O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land where no water is, to see thy Power, and thy Glory, as I have seen thee in the Sanctuary.*

Try your desires by the Touch stone of Gods Word, that you may not be baffled out of them, as if they were spurious: But what are those signs, or marks, by which I may try, and be assured that my desires are right? I answer. —

1. Every true desire is ever joyued with an hearty willingness, and unfeigned resolution to sell all for Christ, to part with all sin, to bid adieu for ever to thy darling delights: It is not an ordinary wish or a natural appetite, like *Esau's*; we have many that desire to be happy, but are unwilling to be holy, they would gladly be saved, but are loath to be sanctified: Now if thou desirest truly, thou wilt live according, and willingly part with any sin for Christ: *what? is not Christ better than sin, wilt thou say? Oh that I may sin no more!*

2. True desire is ever quickned and enlivened with a continued and conscionable use of the means, and it draws from them, by little and little, spiritual strength and vigour; it is not an idle, ignorant, unexercised desire; it were very vain and absurd, to hear a man talk of his desire to live, and yet would neither eat, nor drink, nor sleep, nor exercise himself: It is as fruitless and foolish for any one to pretend to a desire of Grace and Salvation, and yet he will not prize and ply the Word, Prayer, Meditation, Conferences, and all the means and Ordinances appointed and sanctified by God, desires themselves will quickly vanish, if they be not nourished in the use of means. Take heed then of living above Ordinances, if thou lovest thy soul, or wouldst have any part in Jesus Christ.

3. The desire is ever constant and importunately greedy after supply and satisfaction, it is not begot by the tempest of some present extremity, and then quite vanishing away, when the storm of terror and temptation is over, this is it that the devil looks at, he observes how many in a fit could be content to leap out of their skin to get heaven, and to keep out of hell, but after this is over, they cannot away with crossing their nature, fighting against lusts, wrestling against Satan, labouring for the righteousness of God, and of Jesus Christ, above all things, and therefore their wishings and wouldings come to nothing. Come then, and try thy desire by this mark, which utterly confounds Satan, if thy desire takes root in a truly humbled heart, and never determines, nor expires, till thou hast what thou desirest after: If thou cryest, *Oh give me Christ, or I will never be satisfied!* my soul is restless, and it shall be restless, till I have Christ in my arms, and hand of faith: Surely this is a good sign, and thou mayst build upon it, and at last thou shalt see, he will fulfil the desire of them that breath thus after him.

#### SECT. XIV.

##### Of Satans assaults upon relying on Christ.

The holy Spirit that leads on the Soul by steps, begins now to work in the Soul a relying on Christ: And this is that act of Faith to which Justification is usually promised;

promised; it is called an affiance, dependence, adherence, reliance, or if there be any word that expresseth the act of an humbled Soul, whereby it casteth and reposeth it self upon the promise of God in Christ, for the obtaining remission of sins, and everlasting life, that is it which now the Spirit works in the soul of whom he purposeth to save. I would have this well understood and felt; this is that hinge on which the doors of heaven do turn: In this act, the poor soul inlightened, and affrighted with the sense, and sight of its sin, and misery for sin, and having a sight of Christ, which breeds in it some desires after Christ, it throws it self into Christs Arms, grasping fast about him, and hiding it self in the clefts of this rock, crying and saying, *my Lord, and my God, O give me, or I sink, O hold me fast, or I perish for ever.* By this act we are accepted for just before God, for the sake and sufferings of Jesus Christ.

Now when the devil perceives this, he sees himself gone, and the soul in safety out of his power, only he will not cease to tempt and trouble; and to that purpose, if he cannot prevail against the *esse* of a Christian, he wrestles against the *bene esse*; if he cannot keep off the hand of faith, from laying hold on Christ, yet will he trouble the head and heart of a Christian with cloudy vapors, and misgiving thoughts. But first sometimes he keeps off the hand of faith, darkning the soul with a deep melancholly, that it cannot see and remember the promise; or if it be remembered, yet he scares the soul from off the promise, q. d. *What do you meddle with the promise; it does not belong unto you, you have sinned so and so, and therefore the threatnings, and not the promise belongs unto you.* Secondly, sometimes he breeds in the soul a jealous and suspicious frame, that it will not believe that it doth believe. And hence we hear these cries, *Alas! I cannot think that I do really rest, and rely on Christ; or if sometimes I be in such a frame, yet at some other times I cleave again to a sensual good, more than to a spiritual promise, or to an heavenly Christ: Oh I do not fully and constantly cling unto the bleeding wounds of Jesus, I am up and down, I rest not continually on the freeness of his love, and fidelity of his passion, and truth of his Promise, as upon a rock of Eternity; And is this to rely on Jesus Christ? Oh the depths of Satan!* 1. He designs to keep the soul from believing, but if he cannot keep the Edifice of Faith from being built in the soul, yet he will keep it (if possible) from standing sure: *Simon, Simon, (saith Christ) Satan hath desired to winnow thee like wheat, but I have prayed for thee, that thy faith fail not.* The word *winnow* signifies to shake up and down, as with a fan the wheat is used. Look how he dealt with Job, because Satan had no power over his life, he executed his power to the utmost upon the comforts of his life: So he deals with the soul of a Christian, if he have no power over the life of faith, then he will execute his power to the utmost, that the soul may never come to have the comfortable sense of faith; and when he brings his Rams to batter his comforts, no wonder if the poor mud-wall of a Christian shakes up and down.

Luke 22. 31, 32.

## SECT. XV.

*Of the Souls wrestling with Satan, as to this assault:*

**F**Or the bearing off these blows in time of temptation, let us consider them a part: And first, to that of Satans endeavouring to sunder or sever the soul from the promise, and to keep it off from faith, do you take this course. —

1. Do you gather in promises, that you may have them at hand: I shall instance in such as these, — *Let him that is a thirst come, and whosoever will, let him take of the water of life freely. Come unto me all ye that labour, and are heavy laden, and I will ease you. If any man thirst, let him come unto me and drink. These things are written, that ye might believe, and that believing, ye might have life through his Name. Believe on the Lord Jesus Christ, and thou shalt be saved.*

Revel. 22. 17.  
Mat. 11. 28.  
Joh. 7. 37.  
Joh. 20. 31.  
Act. 16. 31.

2. Take possession of the promises, and value them as your own: The Prophet recording a promise in *Isai. 54. 17.* adds thus, *This is the Heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.* If you look into Gods Book, and find any promise of Christ, or of Christ your righteousness, or of Christ, offering himself for your righteousness, you should make it your own, for it is your Heritage: O lay hold on those promises, and say, *This is mine, it is a part of my Heritage, and I am to live upon it.*

Isai. 54. 17.



3. If Satan flave you off, saying *Hands off, the threatnings, and not the promise belongs unto you*; tell Satan again, that when you went on in a way of sin, he could tell you otherwise; viz. *that the promise, and not the threatening belonged to you*; but now it is not with you as it was then, now all sin is to you as a burthen, and now every promise is to you as a world of gold; and therefore Satan, *didst thou tell me that the promise did belong to me then? Surely now, much more: Avoid Satan, for it is written, Come to me, ye that are weary and heavy laden with sin.*

1 Joh. 3. 23.

2. Remember that the same Lord Jesus that invites you, commands you to believe, and to rely upon him, and therefore to apply the promise to your selves: *This is the Commandment, that we should believe on the Name of his Son Jesus Christ.* Luther was a man that laboured under great temptations, and being once sorely tempted, and the tears trickling down his cheeks, *My friend* (saith he) *came unto me, and said, O my son, why dost thou mourn? dost thou not know that God hath commanded thee to believe? When* (sayes Luther) *I heard that word Command* *J* *it prevailed more with my heart than all that was said, or thought on before: So say I now unto thee, does Satan come in with this temptation, and tell thee The promise belongs not to thee? Answer, Ay, but the Lord hath commanded me to believe; and therefore it is my duty to believe; and because I cannot believe, unless I apply the promise to my self, therefore I may conclude, that the promise doth belong unto me. Thus for the first temptation.*

2. For the other, that your relying on Christ is not constant: True faith (saith Satan) is ever alike strong and stedfast; but thy faith is but a wavering, Inconstant, flitting faith. Consider —

Job 13. 15.

1. It is a fallacy, and no truth, that faith in the exercise or sense, is ever alike strong and stedfast. The experience of all Saints can tell you, that faith hath its flowings and ebbings, full and wane: Sometimes a Christian is on the wing, and then he saith, *I think if the devil laid hold on me, yet I could trust in God for heaven*; as *Job* could sometimes say, *If the Lord slay me, yet will I trust in him*; but we know that was not *Jobs* temper always: Sometimes I think, that if God would take me away in a massacre, I should yield my blood without a repining word; anon other time, I so doubt my interest in Christ, that I do not know how I should die upon my bed, unless with crying, *Lord, take me not away with the wicked.* David sometimes would not be afraid of his soul going out of his Body, if ten thousand Swords were ready to cut out a passage; *I will not be afraid of ten thousand of people that have set themselves against me round about*: at another time he cries, complaining and shrieking, *O spare me, that I may recover strength before I go hence, and be no more.* Faith may be so interrupted, that the pulse of it cannot always bear alike; and yet while there is life, the pulse of faith beats, though sometimes more faintly and deadily, than at other times.

Psal. 28. 3.

Psal. 6. 3.

Psal. 39. 13.

2. Faith, that in the exercise or sense is not ever alike strong and stedfast, yet in the habit or Essence is ever true, and truly relies upon Jesus Christ: Sense in a Christian, may not only have a mist cast before its eyes, but (as saith a modern) may have its eyes put out. Christians are misjudging creatures, and too ready upon Satans temptations to suspect their own happiness; they may call their faith presumption, as well as some call their presumption faith: The hypocrite calls his dross gold; and his alchymy silver, and the suspecting Christian is as ready on the other hand to call his gold brass, and his silver lead: Christ may be saying in heaven, concerning such a one, *Thou art saved, thou art saved*, whilst he may be crying on earth, *O I am damned, I am damned*: The Angels may be in heaven rejoicing over him, whom we see here mourning over his own soul for sin, and will not be comforted: It may be thou sayst, *I do not believe, I do not rely on Jesus Christ*. But let me ask, Could there be such an hanging and thirsting after Christ, if thou didst not believe on Christ? Could there be such a care to please Christ, and a fear of offending Christ in thy whole life and conversation, if thou didst not rely upon him for Eternal Life and Salvation? Could there be such a willingness in thee to part with all for Christ, if thou didst not rely upon him as thy Portion, and thy All in All? Surely this is impossible, content thy self; if thou hast not the sense, yet thou hast the habit, and not only the habit, but the act of faith also in some measure, at sometimes, though it seem very weak.

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## SECT. XVI.

*Of Satans assaults upon obedience to Christ.*

**T**He last act of the Spirit, as to conversion, is to work in the Soul an obedience to Christ: True faith cannot be without works; the Soul that truly takes Christ as a Saviour, to free him from the misery of sin, is willing also to take him as a Lord, Husband, and King, to serve, love, honour, and obey him: And to this purpose the spirit now works in such a one, a willingness to spend the remainder of his life in, endeavouring, after mortification of sin, conquests over corruptions, sanctification, purity, new obedience, ability to do, or to suffer anything for Jesus Christ; and this is that which we ordinarily intend, by saying, *Saving faith to be operative*: That faith which brings forth nothing of holiness, what is it but a dead faith? *As the body without the spirit is dead, so faith without works is dead also.* James 2. 26.

Satan that observes this, begets scruples in the soul, as to that point of working faith, and either fills the heart with an opinion, that works are unnecessary, or makes the soul conceit, that the faith it hath is not a working, but an idle, lazy, fruitless, and barren faith. I shall speak to both these.

1. In some Satan works strongly, that works are not needful, and therefore to what purpose should they work? naked Christ, and a naked Faith, is enough for them: Christ as a Priest and Saviour is Gospel-news; let them hear such, and only such Sermons as hold forth free love, free justification, free grace, without any mixture of the works of the Law, to what purpose (say they) is this living faith, or working faith, or power of faith, evidenced in strictness of walking? Christ have redeemed us, and Christ requires no other condition but only this, *Believe, and be saved*; and why then should we vex and torment our selves by embracing mortification, newness of life, &c.

2. In other (whom I rather mind) Satan suggests, that their faith is not a working faith, and therefore no true faith: Convince't they are, that faith and grace, where ever it is, cannot be idle; faith hath its work, and therefore it is called, *The work of Faith with power*: But alas, they cannot find any thing in their souls that looks like the powerful work of faith: Satan tells them, that if they do any good, it is but from natural or moral principles, and not from this quickning power of faith; it is not the obedience of faith, as the Apostle calls it. 2 Thess. 1. 11. Rom. 16. 26.

## SECT. XVII.

*Of our wrestling with Satan as to these assaults.*

**I**N repelling these assaults, let us avoid both extremes. And first, to that of decrying works, Consider —

1. That a naked faith is no faith, that only is true faith which *worketh by love*. Gal. 5. 6. This was the saying of *John Husse*, *Where good works appear not without, faith is not within*. There is a natural connexion of faith and works, and therefore of necessity both must be in the same subject, though both appear not in the same Court: Faith that embraceth Christ is obediential, and fruitful in all good works; and hence we say, that faith hath two notable acts, first, to apprehend and lay hold on Christ; and secondly, to purifie and cleanse the heart: O, let no man separate those things which God hath joyned together; as *Christ is made to us righteousness and sanctification*. So they that by faith receives the righteousness of Christ, must also be sanctified by Christ; *whosoever is in Christ, is a new creature*. 1 Cor. 1. 30. 2 Cor. 5. 17.

2. That good works are necessary by command of God, *for this is the will of God, even your sanctification*. Hence the Law of God still remaineth as a rule and Directory; and *Paul* professeth, that *he delighteth in the Law of God in his inward man*. And how often do we read of this Command of God in his Word? *Charge them that are rich in the World, — that they do good, that they be rich in good works, ready to distribute, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.* — For we are his workmanship, created in Christ Jesus unto good works, 1 Thess. 4. 8. Rom. 7. 22. 1 Tim. 6. 17, 18, 19. Eph. 2. 10.



Ephes. 2. 10. *works, which God hath before ordained, that we should walk in them.* A multitude of such passages may we find in Scripture.

Titus 3. 8. *2. That to hold forth Christ only as a Saviour, and not as a Prince, faith, and not works, it is not right and full Gospel-preaching: This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, must be careful to maintain good works; these things are good and profitable unto men.* Oh how unfaithful are they in their sayings that deny that, which Paul would have Titus to affirm constantly? Surely this is true Gospel-preaching, He gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works; these things speak and exhort. Paul to Titus, and Peter to the Jews, speak one and the same thing, *The God of our Fathers hath raised up Jesus, to be not only a Saviour, but a Prince, not only to give remission of sins, but also repentance to Israel.* Away, away with that temptation, that works are unnecessary.

Tit. 2. 11, 12, 13, 14, 15. *2. To that complaint, that the soul cannot find the powerful work of faith in it [All these works of mine (faith the soul) are but natural, or moral; or if I have any faith, it is the idlest, laziest, loosest faith that ever Christian had.] Give me leave to sum up these directions.—*

1. Clear up the eyes of thy understanding, and judge aright: Some works may be only the effects of natural or moral causes, but other works, respecting the principles and circumstances of them, cannot proceed from any but a true faith: For instance, *an unfeigned hatred of every false way, a doing of duty in pure obedience to the command of God, and in pure respect to the glory of God:* These are such effects of faith, as no hypocrite in the world either hath, or can have. An hypocrite may leave the Communion of some sins, or he may hate some enormities of life, but he cannot, as David did, *hate every false way.* An hypocrite may fast, and pray, and mourn, as the Pharisee, and Ahab did, but he cannot do thus meely out of obedience to God, and for the glory of God: Come then, clear up thy eyes, and see if there be no more ingredients in thy actions, then what an hypocrite may have.

2. Set thy faith on work, on the powerful works of faith, and so put all out of question. As 1. Cause thy soul every day in solemn manner to act that first work of faith, of panting, breathing, desiring after Christ, of trusting, resting, relying on Christ for life, and for Salvation. 2. Act that next work of faith, of depending on Christ for holiness and sanctification; draw virtue out of Christ his death for the mortification of thy sins, *knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,* and draw virtue out of Christ his Resurrection, for a quickning power from the death of sin to the life of holiness, that as thou art dead with Christ, and buried with Christ, so thou mayst also rise with Christ through the faith of the operation of God, who hath also raised him from the dead. 3. Be much in prayer, meditation, reading, hearing the Word, &c. yea, lay out thy gifts, graces, time, strength, riches, interest to thy Masters use; think which way thou mayst do most to promote the Gospel, to save souls, as Christ bad Peter, *When thou art converted, strengthen the brethren.* Why thus wouldst thou do in sincerity and truth, thou wouldst put all out of question, that thy faith were not a dead faith, but a living, working, justifying, soul-saving faith.

3. Depise not the day of small things, the breathings of faith are as much true faith as its full voice, when it saith, *My beloved is mine, and I am his.*

4. State thy condition, and see if thou dost not find such a temper of spirit as faith useth to suit the soul with in such a condition: Faith hath his change of rayments for gracious souls; sometimes it acts the soul in joy and rejoicing, sometimes only in adherence and waiting: Thou sayst thou canst not find in thy soul such a persuasion of Gods love, such an holy rejoicing in God, as the Scripture expresseth, to be effects of true faith; why it may be it is a day of darkness in thy soul, and therefore examine the other way: Is not thy heart wrought into a fit temper to wait upon him who hides his face from thee, and to seek him who seems to have forsaken thee, and to cling unto him that seems as if he would kill thee? This is true tryal: First, state thy condition, and look for faiths answerable workings to thy condition, as it is stated. And thus much of our wrestling with Satan, as to his assaults in our youth, or the time of our Conversion, or second period.

I cannot say, but Satan in this time hath many more assaults then I have numbred,

or possibly can number. As the spirits workings are various, so are Satans counter-workings; the spirit humbles some much, and comfort others as much: Some, it may be, had a false and counterfeit work before a true one, and others were never enlightened until savingly; and this variety affords rise and occasion for several temptations: *I was never thus humbled, sayes one, nor I thus comforted, sayes another; I had some workings and enlightenings heretofore, sayes a third, and I was deceived then, and I may be so now also: And I had a sudden violent work indeed, sayes a fourth, which came in like a spring-tide, but now the tide is fallen, and my first love is abated.* Thus every several way of working lies open to several exceptions, and hath its several temptations; but the remedy is, that souls should look to the main, and for the manner and measure of the work in every part and piece of it, to leave it to the good pleasure of the spirit, who is a free Agent, and must not be limited by our reasonings. I fear I have been too tedious in this period, and therefore I shall add no more.

## CHAP. IV. SECT. I.

*Of the devils assaults in our manhood, or riper years,*

**T**HE third period, wherein Satan assaults or combats with us, it is from our manhood, or riper years, until our death, or dying moment: And in prosecution of this, as of the former, first learn we some of those depths, or wiles of Satan against us; and secondly, practise we those duties that concern us in our wrestling with him in these respects.

1. For his assaults in this period, I shall reduce them into this method; viz. they are either persecutions, temptations, or diabolical injections: So \* one of our Worthies divided his fiery darts, his persecutions are by the world, his temptations are by the flesh, his injections are only and immediately by himself.

\* *Satane tela; dum certis ea cancellis includere molibar, visa sunt mihi reduci posse ad persecutiones, tentationes, & injectiones diabolicas. D. Arrowsmith Tabula Sacra.*

## SECT. II.

*Of Satans persecutions by the world.*

**H**is persecutions are by the world, so Christ tells the Church of Smyrna, *The devil shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten dayes:* The devil should do it; but how should the devil do it, but by the aid of his instrument the world? He is the god of this world, he rules in the hearts of wicked men, he directs their thoughts, wills, and affections, and so he moves them, and carries them to persecute the children of God; and to cast them into prison.

Revel. 2. 10.

This is ordinary after Conversion; no sooner is the change wrought, and the man brought truly home to Christ, but by this time is he become the drunkards song, *table-talk to those that sit in the gate, musick to great men at their feasts, a by-word to the children of fooles, more vile than the earth.* Now is it that the seed of the Serpent discovers its self; the devil, and his angels and his sons combine to lay load of lying imputations, unworthy usages, and any kind of persecutions upon his Saints. In this case the wicked are as pruffers and the godly are as Olives and grapes; And what can they expect from such men, but to be pressed and squeezed till the blood came out? But why is it that the wicked should be thus enraged against the godly? have they done them any wrong? do they wish them any evil? or would they not be glad to do them good, as to their eternal welfare? No question of all this; but ungodly men are compelled by Satan to do what they do; the old Serpent hates God, and the holiness of God, which shines in his Saints, with deadly hatred; he knows that he himself is cast out of heaven, and therefore he envies and vexes at the salvation of any. And as thus it is with Satan, so ungodly men (that are Satans tools and instruments whereby he works) have sucked up the old Serpents poyson, and they swell with it, and by it they are enraged against all godliness also, that as it is said of Tygers, they enter into a rage upon the sent of fragrant spices; so ungodly men, without any other reason are in a rage at the blessed favour of godliness, wheresoever it is: *An unjust man is an abomination to the just, and he that is upright in the way, is an abomination to the wicked.*

Pro 29. 27.



Bolton in his  
discourse of  
the happiness

I know not any that fear God, but in some measure or other, they have felt this assault. Blessed Mr. Bolton could say, *If Satan, meet with a man, that by the grace of God is already entred into a state of regeneracy, then he stands like a great red Dragon in the way, and casts out of his mouth floods of persecution, vexations, and oppositions; that so he may overwhelm and crush him before he come to any growth or strength in Christ; and to this end he sets on foot and fire too, and whets with keen Razors many lewd and prophane tongues, to scoff, disgrace, and discourage him in his narrow, but blessed passageto immortality: But how do they do it? why either by reproaches, slanders, exprobration of his former life, or by odious names of hypocrite, singularist, Puritan, a fellow of irregular conscience, and stirring humour, of a factious and contradictory spirit, and such like. Nor is it thus only at first entrance, but ever after, for to he goes on; Every faithfull Christian knows, by good experience, that as he shall stir in a good cause, stand against the corruptions of the place where he lives, or discharge his calling with conscience and faithfulness, that presently he shall have the spirit of phariseis to fly in his face with brutish and implacable malice and insolvency. So true is that of the Apostle at Antioch, at Iconium, at Lystra, I endured persecutions; yea, and all that will live godly in Christ Jesus, shall suffer persecution.*

2 Tim. 3. 11, 12

### SECT. III.

*Of our wrestling with Satan as to this assault.*

**I**N repelling these assaults, consider we the kinds of persecution wherewith Satan assaults; it is either in word, or in deed.

1. If it be only in word, as taunts, jeers, reproaches, then practice these rules. —

1. Take heed that we be not hindred in our way, or break off our profession of Religion because of reproach; what though there be filth cast in the way, shall we decline our way? though Clouds do arise, and darken the light of the Sun, does the Sun cease in its course because it is darkned? No, no, it goes on still, and anon it breaks forth; so should we go on and say, *I knew this way would be cloudy, I entred into it upon these terms to be willing to suffer reproaches, this is Gods ordinary way towards his people, and I expect yet greater tryals than these.*

2. Consider, how is God and Christ reproached daily? how is the Majesty, Sovereignty, and Authority of God contemned in the world? how are the dreadful threatnings of God, and the Revelation of Gods wrath scorned in the world? this made *Luther* to say, *No man is able to bear so much contempt as Christ bears daily; and Bolton to say, If any meek spirit should sit but one hour in the Throne of God Almighty, and should look down upon the earth, as God doth continually, he would undoubtedly in the next hour set all the world on fire and not suffer his wrath to be pacified, or the fire to be quenched; be thou then for ever ashamed to take on, or to break patience for every trivial provocation. Oh what be our names to Gods name? or what are the reproaches of a creature, to the reproaches, dishonour, and villifying of God?*

3. Consider the great mercy of God in concealing the secret sins of our thoughts; there are none so innocent, but if God should turn the inside outwards, and discover all the filth and baseness within the heart to the world, certainly it would make them ashamed of the society of men. Now if God conceal these, well may this quiet our hearts, when troubled for any reproach: It is a great work of nature to keep the filth of the body, when it is in a man, from being unfavoury to others, so it is a great mercy of God to keep the filth of the soul, though it be unfavoury to God, from that unfavouriness that it might be to men.

4. Consider what honour God hath put, and will put upon us, beside the honour of reproach it self: Hath not the Lord been pleased to bring us into the honourable estate of sons and daughters? Hath he not put his glory upon our souls, and honoured us by that near relation we have to Christ? Hath he not honoured us in the hearts of his Saints, men of precious spirits, who know much of Gods mind, who are able to judge wherein true excellency consists? when *Doeg* reproached *David* with devouring base words in *Sauls* Court, yet *David* blessed himself in this; *But I am like a green Olive tree in the house of my God, Psa. 52. 8. q. d. Doeg flourisheth in the Court, and my name may be blasted there, but in the house of my God my name is precious* I am there as a green Olive tree. Besides, what honour hath the Lord provided for us

in

|| *Luther* in  
Psa 122.  
\* For my part,  
I think the Mi-  
nisters of the  
Gospel would  
want one of  
the badges of  
honor belong-  
ing to their  
office; were  
they not thus  
reproachfully  
used. It is part  
of the state  
which belongs  
to the true Mi-  
nisters of the  
Gospel. to be  
followed by  
such black-  
mouled Lac-  
quies, who by  
their virulent  
speeches are  
so far their  
friends as to  
keep them  
from that  
curse, *We be  
unto you when  
all men speak  
well of you.  
Stirring feet in  
his ire.*

in that other world of souls? if a man were going to be crowned, and some as he goes along contemns him, and vilifies him, what cares he for that? He knows that within a few daies he shall be honoured by those that now reproach him, if we believe there are such things to come, that we shall sit with Christ, and judge the Angels, and judge the reproachers, why should we be troubled at what they say? it will not be long but they shall be forced to call us, *The blessed of the Lord, and the blessings of the whole world*: It will not be long but Christ will bring forth our righteousness as the light, and set all straight, which slanderous tongues have now made crooked.

5. Make our moan unto God, and lay our case before him. Thus when *Rabshakkab* reviled God, and the people of God, *Hezekiah* spread the letter before God, and made his moan there: This was the practise of *Job*, and *David*: *My friends scorn me* (saith *Job*) *but mine eyes pour out tears unto God.* — And hold not thy peace, O God of my praise (saith *David*) *for the mouth of the wicked, and the mouth of the deceitful, are opened against me, they have spoken against me with a lying tongue, they have compassed me about with words of hatred, they are my adversaries,* — but I give my self unto prayer, q.d. For my part, I go for help to my God; others have evil tongues to help them, and run to this and that witness to seek help for themselves, but I give my self unto prayer, I cry unto the Lord, and he shall send from heaven, and save me from the reproach of him that would swallow me up. *Selah.* Job. 16. 20. Psa. 109. 1. 2. 3. 4.

6. Return good for evil, as occasion and providence offers it self: Being reviled, we bless (saith *Paul*) *being persecuted, we suffer it, being defamed, we entreat.* Thus of we can pray for our reproachers, and desire good for them, and be willing to take notice of any good in them, and be ready to offer any offices of love, and respect, and kindness unto them, and so heap coales of fire upon them, there is a great sign of grace, and we have made a good progress in Gods way: It was Christs own Command to his Apostles, *Bless them that curse you; pray for them that despitefully use you, that ye may be the children of your Father*: Why, were they not children before? Yes, but this declares it; now God owns them for his children: And certainly if we behave our selves thus, we may have the comfort of this, that our reproaches come to us as to Gods people, we are the children of God. 1 Cor. 4. 12, 13. Mat. 5. 44, 45.

2. If our persecutions be in deed, as to imprisonment, loss of goods, exile, or death, then practise those rules I have elsewhere laid down, viz. in self-denial, and Saints sufferings.

#### SECT. IV.

##### *Of Satans temptations by the flesh.*

Satans next assaults we call temptations, which are by the flesh, our own lusts, or concupiscence; not but that Satan can tempt us by himselfe, and so can we; he can tempt us, and we not joyn with him; and we can tempt our selves, and Satan not joyn with us; but most times our temptations are mixt, he and we concur, and make one act of tempting; and herein either Satan begins to us, and we pledge him, or we begin to him, and he joyns with us; when we by discontent or other inward motion, expose our selves to temptation, then we begin to him; but when Satan doth make the offer, by moving the fancy with thoughts within, or by proposing some object without, then doth he begin to us; These wayes are ordinary, and it is but rare that the devil will not interpose. Hence *Paul* speaking to the married, he bids them *not to be long asunder, but to come together again, lest Satan tempt them for their incontinency*: Why? was there not flesh and blood in them, corrupt affections, and natural concupiscence, enough to dispose them to lusts, and to make them incontinent? Yes, but they wrestled not against flesh and blood, but against *Principalities and Powers*: The devil puts in, even in those very things wherein flesh and blood doth assail us also; as we have temptations within, so the devil without sharpens those temptations, and gives them points, and makes them taking, and mingles and joyns, himselfe with the temptation. 1 Cor. 7. 6.



## S E C T. V.

*Of Temptations, in respect of our natural dispositions.*

**N**OW these temptations are infinite, and past my recounting; yet that I may reduce them into some method, they have either a respect to our natural dispositions, or to our outward conditions, or to our spiritual estates.

First, Satan hath an eye to our dispositions, he observes to what sins we are most inclined by our nature, temper, and bodily constitution, and to those he inclines us, thrusting us, as it were down the hill, where we are apt to run headlong of our own accord: For example, if he find a man ambitiously affected, then he covers his hook with the bait of honours; or if he find a man addicted to voluptuousness, then he covers it with the bait of pleasures; or if he find a man given to covetousness, then he lays for him a golden net, or he makes a breach in his heart with a golden bullet.

In this case it is the Christians best skill, as soon as may be, to observe his own nature, temper, and disposition, and to find out what sin he is most prone to; I may call it his bosome sin, his beloved sin, his darling pleasure, his minion-delight; certainly this is Satans strongest hold, his Tower of greatest confidence, and security: Oh how it sticks and cleaves to the soul! Oh what a deal of ado must the best Saints have with Satan and this sin, before it be killed!

In some this sin is worldliness, wantonness, pride, passion, in others it may be drunkenness, gluttony, gaming, scurril jesting, obstinate insatiableness in allowed recreations, or the like. I cannot speak to every of these, for so would the work swell under hand, yet to some I dare not but speak, and oh that it may be with fruit and profit, both to others, and my own soul!

## S E C T. VI.

*Of Satans temptations to worldliness.*

**S**OME souls the devil tempts to worldliness he sees them prone to it, and he sets it on, and drives it forwards: But how does he that? I answer: 1. He sometimes sets the very images and representations of the worlds glory before mens eyes, and so he tempts them: Thus I am sure he dealt with Christ, *he shewed him all the Kingdoms of the world, and the glory of them* (i.) He offered the images sensibly and actually, after a wonderful and strange manner, making those images to appear to his senses. This is not ordinary, but this, no question, is in Satans power: If a man by this art can represent to the senses, in a glass, any person or thing, by which he that sees not the thing it self, discerneth a notable image of it; how much more may we think that Satan by his art can represent to the sense the images of things not present? 2. He sometimes sets the very world it self, or the things of the world before mens eyes, and so he tempts them. Thus he set the Babylonish garment in the eye of *Achan*, and *Naboths* vineyard in the eye of *Ahab*, and *Bathsheba* the wife of *Uriah* in the eye of *David*; and then according to the proverb, *He comes to the Sea by the river*, to the heart by the eye; and indeed, what poyson is there almost that he doth not convey into our souls by this very passage? our eyes are his Spokesmen to our hearts; first we see, and then we covet and desire the world, and hereupon covetousness is called by the Apostle, *the lusts of the eyes*. 3. He sometimes; and most usually works upon the imagination, affections, and consequently upon the will: And indeed, an easie thing it is for him to move them all, when they are all so willing to receive his suggestions, and of themselves urge the soul to yield to his temptations: This made the Apostle say, *They that will be rich, fall into temptations and snares, — for the desire of money is the root of all evil.* Satan sees before hand, there's a man resolved that he will be rich, and therefore Satan needs not strive against the stream, let him but use the tyde of such a mans will, and he may carry him swiftly into a Sea of sin: *They that will be rich, fall* (without pulling, even as the stone that descends naturally downwards) *into temptations and snares.*

Mat. 4. 8.

1 Joh. 2. 16.

1 Tim. 6. 9, 10.

SECT.

## S E C T. VII.

*Of wrestling with Satan to overcome this sin.*

**N**OW if this be thy darling sin, then wrestle thus.—

1. Consider, worldliness is extremely fertile of ill; what frauds, what de-  
ceits, what perjuries, what cruelties, what hatreds, what murders, what villanies  
have been exercised for the nourishing of this lust? other sins have their aggravations,  
but this is the most earthly of all other, and in some respects the most unworthy a  
man; why, man hath a soul, which is a sparkle of heaven, and for him to employ  
it in no other service but merely to be an earth-worm, to creep in and upon the  
ground, this must needs be a very great evil.

2. Consider, worldliness is attended with manifold sorrows: As 1. It is full of  
cares. 2. It is full of snares; *grins are in gold, bird-lime in silver*, saith an Ancient.  
3. It is full of labours, men toil all day, and they cannot rest by night; the fear  
of losing pierceth as much as the pain of getting, and there is no end of their travel.  
4. It is full of trouble of conscience, and flashes of hell fire: It may be the devil for  
a while may conceal these griefs; it is said, that *he shewed Christ the Kingdoms of the* Mar. 4. 8.  
*world, and the glory of them; only the glory*, he shewed the pleasure, but not the punish-  
ment; he shewed the gain, but not the pain; now we knowing this craft, must labour in  
these temptations to see that which the devil hides, and to apprehend the fearful after-  
claps: Oh let us labour to see *Isaels* nail, as well as her milk, the Bees sting, as well as  
her honey; the Snakes poyson, as well as her beauty and embraces; that speech of *Abner*  
is true of the world, *Knowest thou not that it will be bitterness in the latter end?* Oh 2 Sam. 2. 26.  
let this be considered seriously.

3. Consider, *A mans life stands not in the abundance of the things that he possesseth*. Luke, 12. 15.  
A mans life (i.) the good, and happiness, and comfort of his life, is not in riches,  
but in God that fills them: And hence we say, that the true enjoyment of riches is  
the portion of Gods people, and not of the wicked, they may have them, but they do  
not truly enjoy them; the devil encourageth them to crack the nut, but God takes  
away the kernel, and gives it to them that are godly before them: Is not this the meaning  
of the Preacher, *God giveth to a man good in his sight, Wisdom and knowledge, and joy, but to* Ecceles 2. 28.  
*the sinner he giveth travel?* He gives to the godly wisdom to pursue riches, and to go right  
ways for the attainment of them; he gives them also knowledge how to improve  
them, and joy, and the comfort of them; but to the sinner he gives travel, to gather  
and heap up, but not for his comfort; the wicked dig the mines, they plough the  
ground, but the Saints enjoy, they only reap and gather: And is not this the mean-  
ing of the Apostle, *Godliness with contentment is great gain?* These two, *godliness and* 1 Tim. 6. 6.  
*contentment*, make up riches; thou talkest of gain, but art thou content? and art  
thou godly? there is the gain, there lies the happiness: in this sense, *the little that a* Psa 37. 16.  
*righteous man hath, is better then the riches of many wicked.* The solid comfort of all  
outward things, is the Saints peculiar, because of his nearness unto God; never tell  
me of this great man, and the other noble man, for indeed that which men are, they  
are unto God, their true value is according to the proportion of their nearness, not  
to riches, nor to Princes, nor to the great things of this world, but to God.

4. Consider that of the Appostle, *No man that warreth intangleth himself with the* 2 Tim. 2. 14.  
*affairs of this life.* Now, what are we but warriors against *Principalities, Power, Rulers*  
*of the darkness of this world, and spiritual wickednesses?* How then do we intangle our  
selves with the affairs of this life? It is true, we may use the world as if not, but  
to be intangled with it, is dangerous and pernicious: As rivers that slide in the O-  
cean, touch the Coasts and shore by which they run, but they stay not there, so  
must our souls in their return to heaven, only touch the earth as we pass along, but  
not stay there for fear of intanglements. *Luther* tells us, that when the Pope sent  
some Cardinals to him, to intangle him with the promise of great wealth and hon-  
our, turning himself to God, he speedily said, *Se nolle sic satiari ab eo; that God*  
*should not put him off with these low things.* O that all souldiers under Christs Banner  
were but of this mind! for then might they say, *The snare is broken, and we are delivered;*  
or then might they do, as the silly bird which mounts aloft towards heaven, when  
he seeth any danger of being caught, and thereby she frustrates the Fowlers hope:

*Sursum*



*Sursum corda*, lift up your hearts, mount on the wings of faith and love, have your conversations in heaven, be much in meditation of those surpassing joys, so will you frustrate Satans hopes, and escape the worlds intranglements or snares.

Eccles. 2.

Dr. Arrow-  
smiths Chain

Jerem. 9. 23.

Pro 30. 31.

Isa. 147. 10.

Pro. 20. 1.

Mat. 6. 19.

Heb. 1. 6.

1 Cor. 6. 13.

Heb. 13. 5.

Revel. 3. 21.

Revel. 21. 7.

Mat. 19. 29.

Jude. 24.

Psal. 119. 36.

Can. 8. 14.

Revel. 21. 20.

5. Consider the words of the Preacher, *Vanity of vanities all is vanity*: How? *all is vanity*: yes, all, and some: I know not any thing in the world, but thou mayst write *vanity* on it: Bethink thy self, O deluded world (saith one) and write over all thy School doors, *Let not the wise man glory in his wisdom*; and over all thy Court-gates, *Let not the mighty man glory in his might*; and over all thy Exchanges and banks, *Let not the rich man glory in his riches*; yea, write upon thy looking-glasses that of *baishheba*, *Favour is deceitful, and beauty is vain*; upon thy Mews and Artillery-yards, that of the Psalmist, *God delighteth not in the strength of an horse, he taketh no pleasure in the legs of a man*; upon thy Taverns that of Solomon, *Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise*; upon thy Magazines and Wardrobes, that of our Saviour, *Lay not up for your selves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal*; upon thy Counting houses, that of *Hahakkak*, *Woe to him that increaseth in that which is not his, how long? and to him that ladeth himself with thick clay*; upon thy Banqueting-houses, that of the Apostle, *Meats for the belly and the belly for meats, but God will destroy both it and them*. O the vanity of the world, and of all things in it! Will a man hearken to Satan, and give his soul to the devil for vanity, emptiness, nothing at all? God forbid.

6. Consider the counsel and promise of God himself, *let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never, never, never, never leave thee nor forsake thee*: The word in the original is so often repeated; and if one promise be enough to stay thine heart, shall not five promises in one; But hark again, *To him that overcometh will I grant to sit with me in my Throne, even as I overcome, and sit with my Father in his Throne*. One serious thought of sitting in the Throne with Jesus Christ, were enough (through grace) to wean a soul from worldly-mindedness: *He that overcomes shall inherit all things, and I will be his God, and he shall be my Son*. Let the world be as nothing, and thou shalt have all things; sit loose to thy Relations here, and Christ will be instead of all Relations; *Who so forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life*.

7. Act thy faith upon those promises, Heb. 13. 5. Revel. 3. 21. Revel. 21. 7. Mat. 19. 29. O the fulness and freeness of these precious promises! How shouldst thou wot, that by the promise hast a command (as I may say) of Gods own purse? Let him that is without God in the world, shift and shank by his wits, but do thou live by thy faith, in reference to these promises.

8. Commend thy self to God in prayer, that he may keep thee faultless before the presence of his glory; that he may incline thine heart unto his testimonies, and not to covetousness; that he may prepare thy soul, and speed his work, and hasten his coming, *Make hast my beloved, and be thou like to a Roe, or to a young Hart upon the mountains of spices*: *He that testifieth these things, saith, surely I come quickly, Amen, even so come Lord Jesus*.

9. Look up to heaven, and grow more and more weary of the world: A man that would alwaies live here, is like a Scullion that loveth to lye among the pots; in those blessed mansions above thou shalt have pure company, and be out\* of the reach and danger of temptations; there is no devil in heaven, they\* were cast out long since, and we are to fill up their vacant rooms and places: The devil when he was not fit for heaven, he was cast into the world, a fit place for misery, sin, and torment; and now this is the devils walk, *he compasseth the earth to and fro*: Oh who would be in love with a place of bondage with Satans diocese! Oh who in this pilgrimage, would not often look upwards, and heaven-wards, and mind his home.

10. Go before hand into that world to come, mind thy Eternity, into which thou must enter, the Lord knows how soon: It is a wonderful thing, that men of reason, that are here to day, and in endless joy or misery to morrow, should ever forget, or should not ever remember such unexpressible concerns: Come, shake off thy worldly-mindedness, and instead thereof get this into thy mind, and dwell upon it, within a few daies and nights thy soul will either be in heaven or hell, and if in heaven, thou'lt little care for the world then, and why should thy care

of

of it be too excessive now? or if in hell, the world will leave thee for its pleasure then, only thy sinful care and minding of it, will vex and torment thee everlastingly: O realize this, as if now thou wert entering into that other world of souls! Certainly thou standest at the door, thou art daily dying, and even stepping in, there is but a thin vail of flesh betwixt thee and that amazing sight, that eternal gulf, and shall not this wean thee from thy worldliness.

11. Think over thy beginning, and thy ending. 1. For thy beginning, it was of nothing: Methinks I am considering what and where thou wast some few years ago, what and where thou wast when thy father was born, or when he was a child; if I lay aside an odd trifle of daies, if I take away a short course of running time, no man or woman now living was alive, and then creeping things though they could but creep, did live, and rejoyce in a comfortable being; and other little creatures had wings, and were able to fly readily here, there, and here again, upwards and downwards; and thou (who now goest with such a grace, and lookest so full eyed, and buildest such *Babels* in thy imagination) hadst then no kind of being; these Churches, these Towns, these Kingdomes, this heap of Kingdomes, the world, were as now we see them, but thou for thy part wast not so much as heard of, and all because thou wast not; the very same Sun that rises and sets did shine, now red, now pale upon the world, it ran its daies journey, and constantly kept its time; such birds of the same colours did sing, and hop from branch to branch, and fly from tree to tree, as now they do; beasts and fishes in the same diversity of shapes, followed their severall instincts of nature, the winds blew cold and warm, and warm and cold again; men and women, such as thou art, did as thou dost, and all this while thou wast not: O wonderful! a little while before yesterday thou knewest not that there was a world, that there were Angels, that there was a God; thou hadst no knowledge, no being, which is the foundation and ground of knowledge: O think of this beginning! 2. For thy ending, it will be worse than nothing, if thou continuest a worldling still: Methinks I see thee lying on thy sick bed, or on thy deaths bed: Oh how pale and wan thou art! thou hadst a fresh and youthful colour the other day: Alas, how much art thou changed from the gallant man thou wast? how thy breath labours, how every joyn't shakes for excess of pain, how every vein trembles, thy eyes fix constantly upon one thing, as if there thou sawest the dreadful sentence of Eternity: Oh how little now do all thy profits, and incomes of the world pleasure thee! such rich purchase, the favour of such a Noble man, such and such a merry meeting, what do they help thee in this agony? thy friends are present, yet of themselves they are miserable comforters, humane power stands amazed, and cannot help thee, and for thy self, thou art so dull'd and overclouded with the pangs of death, that thou canst not raise from the fog of thy body one clean thought towards God, or heaven: See, see, thou art going, thou stands upon the threshold, death looks in at yonder corner, and aims at thy heart, there flew the arrow, and now here's a change indeed thy soul is gone, but it could not be seen. *Verily, verily, here is the mind that hath wisdom*, to improve this meditation, so as to avoid the devils temptation to worldliness, or worldly-mindedness.

## S E C T. VIII.

*Of Satans temptations to wantonness, or fleshly lusts.*

**I**T is Satan which tempts men for their incontinency, and incontinency is in the <sup>1 Cor. 9. 9.</sup> <sup>1 Tim. 5. 15.</sup> <sup>Mar. 10. 1.</sup> <sup>Ephes. 5. 5.</sup> <sup>1 Pet. 2. 11.</sup> <sup>Rom. 1. 24.</sup> <sup>Ephes. 4. 10.</sup> <sup>2 Pet. 2. 10.</sup> <sup>Some call these lusts the devils Captain, that smite at the soul especially, Dearly beloved, I beseech you, as strangers and Pilgrims abstain from</sup> <sup>fleshly lusts which war against the soul.</sup>

But how doth Satan stir up these lusts in men? I answer. —

1. He observes the temperature and complexion of such and such a man, and if it be sanguine, he takes the advantage thereof, and accordingly tempts him to lust, incontinency, and all voluptuous pleasures of the flesh. Hence the Apostle was much afraid of his body, as probably being of such a temperature, *I keep under my body, and bring*

*Quest.*  
*Answer.*



1 Cor. 9. 27. *it unto subjection, lest that by any means when I have preached unto others, I myself should be a cast-away.* It is an allusion to Wrestlers, who fought for Mattheus, when one did beat the other black and blew about the face; so was he slain to wrestle with his body, to keep under his body, and to bring his body, by mortifying of his carnal lusts, into subjection: He names not his fighting with the world and devil, though these be potent enemies, but with the body only; because they could not easily hurt us, if this domestical enemy, and home-bred adversary, did not betray us; lusts lie in the body like fire in the flint, and any temptation will draw them out. This Satan marks in the first place, that he may suitable fit his temptations to the temperature and disposition of the body.

2. Sometimes he sets before such a one a taking object; he presents or holds up a fight or spectacle suitable to his temper. Thus when David walked upon the roof of the Kings house, he saw a woman washing her self, and the woman was very beautiful to look upon, and David sent, and enquired after the woman. I make no question but Satan had an hand in this: Many a time such a wanton object is cast into the way by Satans flight, and he needs do no more to overcome a lascivious mind, if he but say, *See yonder is a naked breast, a naked arm, a naked neck, and if such signs hang at the door, you may guess what immodesty is within.* This he knows is taking, and thus he overcomes thousands of men, by stirring up their lusts even through their eyes.

3. Satan deals with man a degree further, he not only presents such and such an object, but he casts in, and injects, the motion, he stirs and moves the imagination (surely that is the devils room wherein he doth often appear) he works upon the imagination many an impression, and many a suggestion to this and that base lust; in this respect may we all cry out, *O wretched men that we are, who shall deliver us from this body of death!* or from these carnal lusts, which are a death to us, or which threaten our spiritual death: A man, while unblameable in his life, may yet have his imagination like a cage of unclean birds, and so in his soul become guilty before God. The Apostle Peter speaks of some, *who had eyes full of adultery* (it is in the original, full of the adulterers) *and that ceased not from sin:* The meaning is, that imagination set their eyes continually upon the Adulterers, so that they ceased not from sin, even while she was absent; they might be restrained from the actions of sin, and yet their hearts burned inwardly with lusts: And that is the meaning of the Prophet, *They have made ready their heart like an oven;* that as the oven heated is ready to bake any thing put therein, so was the heart of those wicked men prepared for any kind of naughtiness, it lay in their heart and imagination day and night: O the perpetual constant workings of Satan upon the imagination! We say of other parts of the Soul (as of the will and mind,) that they are only subject to sin while we are awake, but the fancy, or imagination, is many times very sinful in the night-time: How many polluted and wicked dreams do men fall into at such a time, at which they tremble, and abhor themselves, when once awaked.

4. Satan can do somewhat more then inject and suggest such thoughts, for he can mightily irritate and provoke; he can stir up the heart to be willing to give entertainment to such a lust: *As Satan stood up, and provoked David to number Israel,* so I believe he stood up, and provoked David to lye with Bathsheba; he did not only present the object, and move the imagination, but he provoked David, he never let him alone, but followed him, and solicited him to it. It is true, he could not force David to do evil, the will is never forced by Satan, nor can it be, he uses no compulsion beyond a moral perswasion well set on, he hath no imperious efficacy over the will, yet he can strongly stir the imagination, and that exceedingly provokes the will, that it gives consent: And indeed, if the soul be naturally destitute of grace, it cannot withstand the suggestion and provocations of Satan, but anon it yields. And this is the manner of Satans stirring up fleshly lusts in the minds and spirits of the sons of men.

#### SECT. IX.

*Of wrestling with Satan to overcome this sin.*

**I**F this be thy darling sin; if by the constitution and grain of thy body, or by sinister education, or otherwise, thy mind and heart run much this way, then wrestle thus, —

1. Avoid

1. Avoid all occasions of lusts. The Jewish Doctors thus charged their Novices, *That by no means they should feed their eyes with staring on the generation of beasts, for fear of provocations.* It is our wisdom, to check the beginnings of temptation, to cast away the very first fancy of lust with indignation: Surely if we give liberty, and fall to parley and talk with lusts, they will gain more and more upon us, and then be harder to resist: He walks more evenly, that flyeth from temptations, and keeps at a distance from that which would insnare him, then he that suffers the bait to be near him, and at hand. *David's* woeful experience may tell what it is to give way to a wandering lustful eye; and *Joseph's* resolution may tell what an advantage it is to fly away, and not to stand a parley with temptations. In this case, he wrestles best with the devil, that turns his back on the temptation: *Fly youthful lusts, saith Paul to Timothy* he calls on him, not only to avoid, nor only to run, but to fly from, *2 Tim. 2. 21.* or to make all post-hast away from them, *Come not near the door of her house.* It was the speech of the one (who though sick, yet would not have the temptation come nigh him) saying *Anserite ignem, adbucentim paleas habeo: Take away the fire, for I have yet chaff within me.* *Pro. 5. 8.*

2. Set a guard on the outward senses. He that looketh on a woman to lust after her (saith Christ) *hath committed adultery with her already in his heart.* There are stories of Heathens, that they would not look upon excellent beauties, lest they should have been insnared: *I made a Covenant with my eyes (saith Job) Why then should I look upon a Maid? The eye must be guarded; nor is that all.* Take heed also of lending thy ears to filthy talk; rotten speeches, wanton discourses, ribald songs; it was the Apostles charge *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient; and let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers.* *Ephes 5. 3, 4.* Mark here, how filthy speech is called corrupt, or rotten communication, like Carrion in a ditch, which should cause all that pass by to stop their noses. Oh that any should delight to speak or here such things! What (say some) may we not jest and be merry, without all this ado? But we answer, Have you no honest mirth than this? will you feed upon that which is Carrion, and corrupt? will you make merry with that which God condemneth, and threatneth to shut you out of his Kingdom for? have you nothing but filthiness, and the service of the devil, and the wrath of God to play with, and to make merry withal? Idle talk is the devils Minstrelsie, and prepareth people to actual whoredomes, for thoughts and words are but preparatives to deeds: The same may we say of unchast touchings, lascivious behaviours, lustful smilings, &c. why all these must be avoided; a sparkle if it lye maketh a great fire; a little leaven doth run through the whole lump. *Eph. 4. 29, 30.*

3. Act all thy affections of desire, and love, and joy, on Jesus Christ: Is not he thy Bridegroom? hath not he married thee to himself in holiness? and wilt thou espouse thy self to the devil his enemy, by the meditation of filthy and base lusts? Oh what indignity is this to Jesus Christ? if there be any thing of Christ in thee turn the stream of thy desires and lustings in a spiritual manner towards him, it is he is thy husband, whose comeliness should be alwayes in thy eye, and whose beauty should for ever inflame thy heart, whose loves should draw out thy affections strongly, and whose converse should fill thy mind, and enlarge it altogether; here is one that should lead thee captive, body and soul. Now for this excellent one to be outbid by so base and barlotry love, for Jesus Christ to be cast off, as if not fair, or worthy enough for a polluted creature, how should it but be deep in the Heart of God, and of Jesus Christ? Hark how the Apostle questions, *Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid* *1 Cor. 6. 15.*

4. Avoid idleness, for that is the proper soyl for these filthy weeds to grow in: Fancies of sinful lusts feldome offer themselves, where the Soul is bulied in some innocent or virtuous imployment. A man that diligently follows his particular calling, hath something else to mind, but if he gives himself up to idleness, then Satan is busie with a bait: As a standing pool, not having any course of running, groweth filthy of it self, and full of Toads, and noysome vermine, so the heart, that is not taken up in some good and honest calling, is a fit place for the devil wherein to breed, and to ingender lusts: What was the reason why the Sodomites grew so filthy



thy and unclean; but because having the most fruitful and abundant Country in the world, they grew rich, and gave themselves to nothing else but to ease and delight: their nature was no worse then others, but their idleness did so corrupt their hearts, as the devil had liberty to cast in, and they had leisure to put on all monstrous and unclean desire.

5. *Keep under thy body, and bring it into subjection; subdue thy flesh to the obedience and discipline of the Spirit of God.* : My meaning is, not to fasten any thing of will worship on thee, such as scourges, hair-cloaths, pilgrimages, vows of wilful beggary, and perpetual continency: The keeping under of thy body, is a business of another nature, and consists in the mortifying of lusts, and in the exercises of piety; and yet this I grant, that intemperance and delicacy in meat and drink, is herein forbidden; the more the flesh, the greater is the flame; the body, must be so dieted, as that the nimbleness and readiness requisite to a spiritual combat, may still be maintained: This was Pauls care, lest that when he had preached to others, he himselfe should have been a cast-away: A Cast-away; what's that? not a Reprobate as if he were uncertain of his Election, but reproveable or unapproved: It is a metaphor taken from those who proved Masters, and hath regard to those times, when there were certain Colledges, or Academies (like our Artillery gardens) for exercise of Arms, where the Novices that submitted not themselves to the rigour of their discipline, or were found tardy in their tryals, or of purse or unwieldy bodies, were cashier'd or reprov'd by their Masters: In this respect Paul kept his body under, lest he should have been reproveable, or unapproved, as those were that poorly and faintly wrestled, or ran for the prize.

6. Be in the use of holy Ordinances. What Ordinances?—

1. The Word, whether read, or heard, or meditated on: Paul calls it, *the Sword of the Spirit*: When Christ had his combat with Satan, he made no use of his Authority to command him away, but of the Word, *thus it is written*. Meer reason was never appointed by God to drive away Satan, but run we to the Word, and that will do it: *I have suffered* (said Luther) *many great passions, but so soon as I lay bold on any piece of Scripture, and staid my self upon it, as upon my chief Anchor-hold, straightway my temptations vanished*. Hence we are commanded to search the Scriptures, as men search in Mines for gold, and the rather, because here is all gold, and no dross. The particulars that herein thou art to follow, are these. —

1. Thou must have ready the precept, forbidding that sin to which thou art prone; what is it, uncleannessurge then these texts, *Avoid Satan, for it is written, thou shalt not commit adultery*; and, *Avoid Satan, for it is written, mortifie your members which are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence*. Again, *Avoid Satan, for it is written, this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence*; — for God hath not called us unto uncleanness, but unto holiness.

2. Thou must have ready the threatening, that if thou yieldest, thou indangerest all. Eve was strict enough to mind the Commandment, *God hath said, ye shall not eat of it, neither shall ye touch it*; but when she came to the commination, where God said *ye shall surely die*, she faulter'd, and hath it thus, *least ye die*: Take care therefore of this, to add the commination, to the prohibition, not only to say, it is written thou shalt not commit adultery, but withal fornicators and adulterers God will judge: *The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, of which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God*: Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, — shall inherit the Kingdom of God. Last, as it is inkindled of hell, so it shall be there perpetually punished; the holy Angels will at at the last day be most active against such, to bring them to condigne punishment, 2 Pet. 2. 10.

3. Thou must have ready the promise, both for avoiding; and rewarding. 1. For avoiding the temptation, thou hast these promises, *Who so pleaseth God, shall escape from her, but the sinner shall be taken by her*. — And the God of peace sanctifie you wholly, and I pray God your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ: faithful is he that calleth you, who also will do it. 2. For rewarding thee if thou overcomest, thou hast these promises, Blessed are the

the pure in heart, for they shall see God: And I looked, and loe a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. — These are they, which were not defiled with women, for they are Virgins; these are they which follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God, and to the Lamb. O live by faith, and feed on these promises!

Mat. 5.8.  
Revel. 14. 1, 4.

2. Prayer. A man is never overcome by temptation, as long as he can pray against it, he may perhaps be more troubled then, but what if he be, let him pray on still, yea pray with perseverance, and all manner of prayer and the end will be, that if he do not give over to pray, Satan must, and will give over to tempt: But what should I pray for? why, pray that God may purifie thy heart, and sanctifie it by his holy spirit; pray that God may give thee strength to overcome Satan in his fiery temptation, tell him, that thy lusts and corruptions are too hard for thee, and therefore thou art forced to bring to him this unclean devil, and either he must help thee to cast him out, or thou shalt not prevail: Pray also that God may give thee patience to wait upon him, till he shall perform thy desires; how long thou must be put to wait, I know not, but if thou diest waiting, thou shalt be blessed; only pray that it may be, and wait with patience till it shall be, and God will come in then in his appointed time.

3. Meditation. But on what should I meditate? 1. On Gods Presence, he sees, knows, understands thy actions, words, gestures, thoughts within thee, thou wouldst be ashamed to be seen of men, and is not God of purer eyes? Oh let thine heart be on his eye! 2. On the shortness of pleasure, it is but momentary, but the gnawing of thy guilty conscience will abide for ever. 3. On thy mortality: O let thoughts of thy death be the death of thy lusts! Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts. 4. On hell fire; fiery sins will beget fiery torments. I have read a story of a young Virgin, that being tempted of a young man to the act of uncleanness, she gave him this answer, *If you will grant me one thing* (said she) *I will satisfy your demand*; he told her he would; *why then* (said she) *I desire you would put your finger, for a whole hour, to burn in this candle*: O, said the man, that you ask me is unreasonable: *It is true* (said she) *it is unreasonable, but you ask me a request more unreasonable, to satisfy you in a thing, for which I shall not only burn one hour, but for ever and ever in the fire of hell*. The like story is that of a young man, who every time he felt lust to arise in him, he would run to the fire, and put his finger in the flame, and scorch his finger, and then would reason with himself, and say, *O my soul, and O my body, if thou canst not endure a minutes time to hold thy finger in the fire, how wilt thou endure to all Eternity, to have not only thy finger, but thy whole body in hell flames*? And by this means (as he saith of himself) he got much strength to mortifie those burning lusts within him.

1 Pet. 2. 11.

4. Looking unto Jesus in his death. Art thou troubled with a spirit of uncleanness? go to the Cross of Christ, contemplate his death, consider seriously and sadly his bitter, shameful, painful sufferings, and then cry, *O that virtue may come out of this death of Christ to mortifie my lusts*! Certainly there is a conveyance of mortifying virtue flowing into the soul, in the time of its viewing, eying, contemplating, reflecting upon Christ crucified Christ lifted up, and this comes from the secret presence of God, blessing this our looking upon Christ, as the Ordinance by which he hath appointed to make an effectual impression upon the heart. It may be when all is done, this sin, as to some bubbling within, will not die or cease in thee altogether, only through the grace of Christ it shall not reign, it shall not have dominion over thee, Christs death will kill it by degrees, and be thankful for that.

5. The last Ordinance I shall name, is marriage, and the due and lawful enjoyment of it. This is a principal end of marriage, to keep a man chaste; *It is good for a man not to touch a Virgin, nevertheless, to avoid fornication, let every man have his own wife*. And if this prevail not, see whether thou hast not been guilty of uncleanness before marriage; if so, thou must truly repent of it, for marriage without repentance, abates not the power of lust. Be in the practise of all the particulars mentioned before, avoid all occasions of lust, set a guard on thy senses, for thou mayst be drunk with thy own fountain, if either in eye, or ear, or tongue, or hand, or out of time, or out of measure thou abusest thy self; set thy affections of desire, and love, and joy on Jesus Christ, take heed of idleness, and idle company, keep under thy

1 Cor 7. 1, 2.

body



body, be in use of holy Ordinances, bring the unclean devil to Christ himself to be cast out, and if the Word, or Prayer will not do it, add fasting to all, and either in ordinary or extraordinary duties God will be seen. And if ever thou dost to lust in thy affections, and in thy conversation; if ever thou get'st the victory and God ease thee of thy vexation and give thee a chaste mind, to thy content and comfort. Oh! remember to be thankful, lest the temptation come again, and bring seven temptations with it worse than himself.

### SECT. X.

#### *Of Satans Temptations to Pride.*

SOME men are naturally, and by disposition profane to pride; not that any one is free, but some are more prone than others. Indeed there is a great dispute, which is the Master-sin in every man? No question (as we have said) in every one is some one sin, which carries one way, another another way; and this sin, whatsoever it is, ariseth from complexion, education, condition, and other causes, and occasions, which often varies, as the temper of our bodies, and the order of our estate doth change: Hence this year it is one sin, and seven years hence (as every seventh year there is a sensible change in the humor of the body) it is another sin. But that sin of all sins, which runs through all ages, and through all the race of mankind, it is Pride; and in this respect, this is the Captain sin, the most general and universal sin in all the world: Unbelief may have that name, and be well called our Master-sin, in respect of Justification; but the chief sin, which is our greatest moral vice, and carries continually the greatest power with it, in respect of Sanctification, it is this sin of pride. All other sins do a kind of homage to pride, as to their King and Lord: other sins that we (speaking from feeling) do call our Master sins, are made use of by God to humble his Saints, and to eat out this sin, and therefore this sin of pride is in that respect also the chiefest sin. As we say in trees, there is a master root, so in original sin the master-root is pride; and therefore God that resists all other sins, is said especially to resist this sin *as far off*, he cannot abide the sight of it. Now Satan that knows this full well, labours with might and main to provoke all men to this sin; it was his own sin, the very sin that made him of a blessed Angel a cursed devil, and therefore he chiefly labours to derive this sin to all the sons of men; and indeed, he so far prevailed on our first parents, by telling them, *Ye shall be as Gods*, Gen. 3. 5. that ever since this sin hath claimed a kind of Regency in the hearts of all; as we are all sinful, so we are all proud, all would be flattered into an esteem of themselves, *ye shall be as gods*, is a temptation to all sorts of men: Hence we say, pride is a weed that grows in every ground, yea, on humility it self. Do we not see men pretend to humility for their greater rise in the world? what self-denial and hardship will men and women endure for this very sin? witness, naked breasts, and naked arms, and naked shoulders, we all hold of *Adam in Capite*: Pride was the first and great sin in *Adam*, and so it is in all his seed; we had this lust from him, and he had this lust from the Angels: O the pride of Angels! it gives them their fall, and O the pride of *Adam*! it gave him his fall; and O the pride that is in us! and therefore without repentance we also may perish by this Epidemical sin.

Psal. 138. 6.

Gen. 3. 5.

### SECT. XI.

#### *Of our wrestling with Satan to overcome this sin in some particulars.*

THAT by Gods grace we may be able to wrestle with Satan, and this sin: We may do well to observe some things in particular, and then deal with it in general.

1. In particular: Pride is either conversant about carnal objects, as pride of beauty, strength, riches, apparel, &c. or about spiritual objects, as pride of gifts, graces, privileges. I shall speak to both these.

1. For the former, as the objects are several, so in respect of them severally, consider thus.—

1: For beauty, consider thy beauty is but skin-deep; and never was any so beautiful,  
but

but the flowers of the field, such as the Rose and Lilly, do in beauty of colours go beyond them: This made the wise man say, *Favour is deceitful, and beauty is vanity, but a woman that searcheth the Lord, she shall be praised*; that is the true comeliness, and best beauty, which a picture cannot express. *Art thou fair and beautiful (saith Chrysostome) why this is the glory of Devils, and not of men; thou art not fairer then the Peacock, or the Swan, do we not see harlots, and effeminate men have a great share in this glory?* Besides, what loathsome matter lieth hid under this fair skin? what filthy excrements are they that issue out of the nose, and eyes, and ears, and pores, and other passages? if the fountain within were but viewed whence all these come, how might this humble thee? I may add this ill of beauty, it is used most frequently by the devil for a bait to sin, it is a shining flame to set mens hearts on fire with unlawful lusts: But if there were nothing else, alas! to what purpose art thou proud of a thing so mutable, a little scratch impaireth it, and a greater wound doth quite deform it; a daies sickness doth much abate it, or if it be but of a weeks continuance, it doth quite deface it; yea, so fading is it, that a little Sun-shine robbeth us of it; or if it be preserved from the violence of extraordinary accidents, yet time will by little and little steal it away: When old age cometh, it ploughs deep furrows in the most beautiful visage, it changeth the colour, and when death comes, the most amiable countenance will be so deformed, that they who most admire it, will then loath it. Oh that thou wouldst turn the edge of thy affections from this earthly trash, to spiritual and heavenly beauty! Oh that thou wouldst mind the beauty of the mind, which consists in virtue and the sanctifying graces of Gods Spirit! Old age shall never make any wrinkles in the face of this, sickness shall never hurt this, violence shall not deface this, grief and sorrow shall not impair this, death it self shall not blemish or disgrace this, but rather it shall Crown this beauty of grace with the beauty of glory.

2. For strength, consider, this is common to men and beasts: How vain is it therefore that any should be proud of such base vanities? *Art thou strong (saith Chrysostome) and art thou therefore proud? why the Lion is hardier then thou, and the Boar is stronger then thou; yea, robbers, thieves, ruffians, and thy own servants, excell thee herein, and dost thou think this is a thing praise-worthy?* Thou art strong, but can this deliver thee from those innumerable dangers unto which this frail life is daily subject? *The King is not saved by the multitude of an host, neither is the mighty man delivered by his great strength; it can neither defend thee from the judgments of God, nor from the assaults of the devil; it can neither deliver thee from sickness nor death.* Oh that thou wouldst be strong in the Lord, and in the power of his might! Oh that thou wouldst put on the whole Armour of God, that thou mightst be able to stand against the wiles of the devil! why, this is strength to purpose, hereby thou mightst be able to do all things through Christ, that strengtheneth thee: Hereby thou mightst stand manfully in the day of battle against all the assaults of thy spiritual enemies; bodily strength without this is little worth: oh! what will become of thee in the day of tryal?

3. For riches, consider, thy riches will not avail in the day of the Lords fierce wrath; what is a fat portion to a lean soul? outward things never mend us, but often worsen us, for a man to be proud of his riches, it is as if an horse should be proud of his trappings, thy riches are but thorns, which unless a man hold warily, he is sure to be pricked? Hence are so many Epithetes of riches in Scripture, that they may wear our affections from priding in them, as *the Mammon of unrighteousness, the riches of the world, the deceitfulness of riches.* Augustine adds, that they are an evil master, a treacherous servant, fathers of flattery, sons of grief, a cause of fear to those that have them, and a cause of sorrow to those that want them. Oh that men, Christians, Professors of Religion, should ever be choaked with these thorns, or intangled with these snares, or especially overtaken with pride, of such forbid, carnal, worldly things.

4. For apparel; consider, that this was the effect of sin; had our first parents continued in their state of innocency, they had remained glorious in themselves, but sin brought shame, and this shame they would cover by the help of garments: What then is our apparels but a daily Monitor to call our sin and shame to remembrance? Oh that men should vaunt themselves in this vanity! As if a thief being adjudged to wear an halter for his crimes, should make him one of silk, or golden twist, and because it glitters, should presently grow proud of that, which indeed should humble him: Why our apparel is the very sign of our sin, and shall we convert that which is given us, to hide our sin into sin it self? before Adam sinned, the most glorious garment

Pro 31.30.

Chrys. ad pop.  
Hom. 40. Tom. 4.Chrys. hom. ad  
Pop. 40. Tom. 4.

Psal. 33. 16.

Ephes. 6. 10, 11

Phil 4. 13.

Luke 16. 9.

1 Tim. 6. 17.

Mat. 13. 22.



ment would have been to him but as a Cloud to the Sun; and after *Adam* sinned (to put him in mind of his sin and shame) God clothed him not with silks or velvets, curiously imbroidered with gold and silver, but with beasts-skins, surely this was to humble him, and not to puff him up with pride; this was to mind him, of his brutish condition, yea, of his frailty and mortality, seeing the creatures, for his sake, were already subject to death and vanity: Oh that thou wouldst mind the Word, which bids thee *array thy self with shamefastness and modesty, not with broidered hair, or gold, or pearls, or costly apparel!* Oh that thou wouldst consider thy self a pilgrim upon earth, and therefore thou shouldst not go as a Citizen, or Courtier of this world! Oh! that as a Noble man would be ashamed to borrow cloaths of a begger, so thou wouldst rather be ashamed, than glory in the ornaments which thou borrowest from inferior creatures, as from one his fleece, and from another his skin, and from another his feathers, and from another his bones, and from another his catrills, excrements, what not? why alas, beasts, and birds, and silly worms, have the first title, and most natural interest to all thou wearest, and thou comest to it only by conquest, violence, and force of arms? Oh that thou wouldst remember, that thy gay apparel doth not make thee more religious, humble, just and temperate, it doth not abate thy pride, but rather encreaseth it, it doth not extinguish the heat of lust, but rather inflames it; it doth not warm thy heart with charity, nor expel the force of Satans darts, but rather causeth thy love to freeze, and lays open thy soul to Satans blows! A vicious man adorned with glorious garments, is like a dead corps stuck with flowers, or like the stately Temples of *Egypt*, which had the outward Courts, Porches, Walls, and roofs richly adorned with gold, and silver, and curious carving and engraving, but if a man went into the inmost parts, to see the Idol which was there worshipped, instead of some stately image set out according to the rest of the bravery and pomp, he could find nothing but the base picture, or resemblance of some Cat, or Crocodile, or ugly Serpent: These men who load themselves with costly apparel, if this outward glory were but removed, and they more narrowly search't into the inmost Temple of their hearts, instead of Gods Image shining in his Spiritual Graces, we should find perhaps Crocodiles, and Serpents, lusts, and pride, and wantonness, and immodesty, and such like sins. O that men professing mortification, should ever be thus vain!

2. For the other objects of pride, as they are more spiritual, so it concerns Christians to be more heedful: A meer natural man is proud of his beauty, strength, riches, apparel, or the like; but a Christian is chiefly prone to be puffed up with higher and more raised perfections, as being more suitable to his Christian calling. Now as these objects are several, so in respect of them severally, consider thus —

1. For gifts; consider, these gifts are not thy own, but Gods, and not for thy self, but for others edifying, and one day thou must make a reckoning for them all: And what, art thou proud of anothers bounty given on these terms? Suppose a man should leave a Chest of money in thy hands, to be distributed to others, what folly were it to put it into thy one Inventory? *Bernard* was much troubled with this temptation, when even in preaching, pride would be whispering in his ear, *Beneficenti Bernarde! O well done Bernarde!* But he was humbled for this in the midst of his Sermon, being interrupted by Satan, he turned to him, and spake these words,

*Non propter se hoc opus ceptum est; non propter te, nec in te finitur: This Sermon was not begun for thee, nor shall it end in thee.* Pride is a worm bred in the Rose, and the more parts men have, the more doth this disease encrease: But oh consider that of the Apostles, *What hast thou that thou hast not received?* Now if thou didst receive it, why dost thou glory as if thou hadst not received it? *Matthew Paris* relates of a great Scholar, much admired for his learning, that in his Lectures once in the Schools, proving the divine and humane nature of Christ with great applause, he most arrogantly said, *That Christ was beholding to him for that dispute, and that he owed (as it were) his Divine Nature to his Learning;* upon which blasphemy he was immediately stricken with ignorance, and such sottishness, that he was afterwards taught the Lords prayer by a little child: Oh that men should ever pride themselves about notions and apprehensions? Oh that men should forget the account they must give and make of every talent! It may be thou hast a great measure of gifts, Oh take heed! for if thou dost unprofitably bury them, or abuse them unto sin, the greater and more fearful shall thy condemnation be: *the Servants that knoweth his Masters will, and doth it not, shall be beaten with many stripes.*

2. For

1 Tim. 2. 9.

1 Pet. 3. 3.

1 Cor. 4. 7.

Luke 12. 47.

2. For graces; consider, they will not justify, they cannot save, why then art thou proud of thy own righteousness? those who have had more to shew than thy self, have thrown away all, and gone a begging to Jesus Christ. Read Pauls Inventory, though I might have confidence in the flesh if any man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee, concerning zeal persecuting the Church, touching the righteousness which is in the Law blameless; 7. 8. and what of all this? Why, all this was nothing, what things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them as dung that I may win Christ, and be found in him, not having my own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. I am not against graces, and gracious actions, but I am against pride in them, or trusting to them: Certainly grace will never thrive this way. One observes, that some have a long time been Professors, and yet come but to a little growth in love to God, humility, heavenly-mindedness, mortification; and tis worth the digging, to see what lies at the root of their profession, whether there be not a legal principle that hath too much acted them; did they not think to carry all with God from their duties, services, graces, or gracious actions? Alas! this is as so much dead earth, which must be thrown out, and Gospel principles be laid in the room thereof. Methinks I am in this taken with the Author, and therefore hearken to his advice, try but this course, and see whether the Spring of thy grace will not come on apace David gives an account how he came to stand and flourish, when some that were rich and mighty, on a sudden withered, and came to nothing; Lo this is the man that made not God his strength, but trusted in the abundance of his riches, but I am like a green Olive tree in the house of God, I trust in the mercy of God for ever and ever. Whilest others trust in the riches of their righteousness, and services, and make not Christ their strength, do thou renounce all, and trust only in the mercy of God in Christ, and then shalt thou be like a green Olive tree in the house of God.

V. 9.

Gurnall in his Christian warfare.

Psal. 2. 7. 8.

3. For privileges, such as spiritual comforts, sense of pardon, manifestations of Gods love, &c. consider, these were given (if ever they were given) to humble thee, and not to make thee proud. It is true; that in the best of Saints, there remains such dregs of corruption unpurged, that the devil often makes these privileges an occasion of pride; and indeed, the Lord lets us see our proneness to this sin, by the short stay he usually makes when he comes in with any such discoveries: A short interview of heaven now and then cheers up a Christian, who had he but a constant shine, he would forget himself, and grow too wanton: Was not Paul in danger of pride from his short rapture? but therefore it was but short, and God gave him a prick in the flesh to keep him down: If ever comfort abounds, and God dandles thee on the knee of his love, take heed then of this sin of pride; it is Gods meaning by this to cheer thee a little, but then to humble thee, and not to puff thee up: As when he gave Manna to Israel in the Wilderness, it was not to swell them, but to humble them, who fed thee in the wilderness with Manna which thy fathers knew not, that he might humble thee: So when God gives out his spiritual comforts, his end is, and his meaning is to humble thee; how can that be? why, if not in the gift, yet in the manner of his giving it, thou mayst see it: If the Israelites could not see any thing in the Manna to humble them, for it was not mean food, but delicious food, called Angels food, yet in the manner of dispensing it from hand to mouth, in giving them every day their portion, and no more, in keeping the key of their Cup-board (as one speaks) and making them to stand to his immediate allowance, in this they might know that his purpose was to humble them; thy privileges are precious and rare things; it may be thou art weak in grace, or thou art in the beginning of a new and Christian course and lest thou faint in the way, the Lord is pleased sometimes to take thee up in his arms, and to give thee the kisses of his mouth, but presently he lets thee down again, and makes thee feel thy feet in the ordinary way of duties and his very cherishing thee is to humble thee: Dost thou not see thy weakness, by his carrying of thee in his arms? Weak children are oftner in the mothers lap, than those that are strong, and it is but a while, a very little while, that he thus deals with thee. Oh then take heed of pride! lest he send thee a prick in the flesh to let thee blood, or a devil out of hell to buffet thee soundly for thy pride; if he thus dealt with Paul, how much more may he thus deal with thee? Oh consider of this!

Deut. 8. 16.

Psal. 78. 23.

K

SECT,



## S E C T. XII.

*Of our wrestling with Satan in general, to overcome this sin.*

**B**ut as thus I have dealt with some particulars, so I would propound some general rules, which may indifferently serve for every latitude, meridian, or elevation of pike As—

1. Press into Gods presence; consider of Gods greatness, purity, holiness, perfection, Majesty: A light of his glory were enough to humble thee, and cast thee down into a depth of Dragons. To this purpose we are called on, *to humble our selves in the sight of God: A sight of God is it that makes the creature shrink into nothing: Now mine eye seeth thee (saith Job) wherefore I abhor my self, and repent in dust and ashes.* This made Elisha to wrap his face in a mantle: this made the Angels cover their faces and feet; this made the twenty four Elders to cast their Crowns before the Throne of the Lamb. Nothing will more pluck thy plumes of pride, then a serious view of the glory of God, as the stars vanish when the Sun appeareth, so will our poor candle, when the glory of God ariseth in our thoughts: Come then, look on him, and be humbled, that a creature so vile (as thou wilt then appear) should ever be proud; Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts.
2. Note that sin especially, which all thy life long hath been of most infamy, and dwell upon it: David once fell foully into adultery, and therefore he cried, *My sin is ever before me; it kept him very low, Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me: I am even as a child that is weaned of his mother, my soul is even as a weaned child.* Paul was once a persecutor, and injurious, and therefore he cries, *O I am the least of Saints, and the greatest of sinners: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief.* Men are proud, because they know not themselves; when Agur had but studied himself, he cries, *Surely I am more brutish than any man, I have not the understanding of a man.* If we would but examine our selves, and call to mind our foulest sins, and most irregular practises, these would be as the Peacocks feet to pull down our plumes. O! who could be proud, whilst he were raking in the filth of his most noysome lusts?
3. Observe Gods Judgments on pride, either on thy self or others. *Nebuchadnezzars pride made his heart like the beasts, so that his dwelling was with the wild asses, they fed him with grass like oxen, and his body was wet with the dew of heaven.* And as on him, so Gods Judgements tell on his Son, for so it follows, *And thou his Son O Belshazzar, hast not humbled thine heart though thou knowest all this; but hast lifted up thy self against the Lord of heaven, and therefore God sent the writing, MENE, MENE, TEKEL, UPHARSIN: Are not these terrible examples? With God is terrible Majesty, saith Job: He shall cut off the spirit of Princes, saith David; he is terrible to the Kings of the earth; he cuts off their spirits that are proud, in Hebrew he slips them off, as one would slip off a flower between his fingers: And thus he dealt with Pharaoh, Antiochus, Herod, and other proud Tyrants. Attilus King of the Huns, proudly gave out, that the stars fell before him, and the earth trembled at his presence, and he would be the scourge of all Nations, but shortly after he died by a Flux of blood, breaking out at his mouth, which choked him on his wedding day.*
4. Looking unto Jesus, and conform to him, yea, by faith draw out the spiritual virtue of an humble Christ: Christs example, is not only directive, but full of virtue, the very hem of his garment, believingly touched, would cure this blood issue: Was not this Christs own lesson? *Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, q. d. Learn of me, for I am lowly, I am sent by God the Father into the world, and this is one special end that I am sent into the world for, even to hold out unto the world a pattern of humility, I am appointed as a great Ordinance of God the Father to hold forth this, and therefore look on me, and be ye lowly, as I am lowly: Surely good reason we should be as he was, lowly, as he was lowly, and humble, as he was humble.* When Rebecca came to Isaac, and she saw him walking in the field, and asked the servant who it was, and he said, it was his Masters son, presently Rebecca lighted down, and goes on her feet, she would be as he was; he walked, and Rebecca would walk too: It is good reason that the Spouse of Christ

Christ should be lowly as Christ; and therefore saith Christ, Learn of me, look on me, write after me, let the same mind be in you, which was in me; Every Christian is united to Jesus Christ, and should be acted by the same Spirit that Christ is: *Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself.* Now let this mind be in you. As pride is the resemblance of the devil, which brought him to ruine, so is humility the resemblance of Jesus Christ, which brought him to honour. O then let this mind be in you, which was in Christ! look at him in all the particular acts of his humility, and by faith draw virtue out of all those acts.

5. Let every act of pride be accompanied with a subsequent act of humiliation: If thou canst not prevent this sin of pride, yet check it so soon as ever it ariseth. This was Hezekiah's course, after he was sick, and restored to health, he forgot himself, and rendered not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him, and upon Judah and Jerusalem, notwithstanding Hezekiah humbled himself, for the pride of his heart (both he, and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the daies of Hezekiah. It is high time to be humbled, and lye low, when thou hast committed such a sin, as to provoke God to wrath: Hear ye, and give ear, be not proud, for the Lord hath spoken. — But if ye will not hear, my soul shall weep in secret places for your pride. If pride go before, humiliation must follow after; Be afflicted, and mourn, and weep, let your laughter be turned to mourning, and your joy to heaviness; humble your selves in the sight of the Lord, and he shall lift you up.

6. Treasure up some holy principles, and keep them fresh and ready in thy thoughts to quell this sin: when we would suppress weeds, we usually sow the contrary seed; so have thou at hand, and in mind, some contrary seed, some holy principles. I shall instance in these two.

1. Pride is the fore-runner of ruine; it is a Proverb as true, as commonly spoken, that *pride goes before a fall.* Indeed, Solomon in his Proverbs gives that for one, *pride goeth before destruction, and an haughty spirit before a fall;* and therefore he pourtrayed the proud man to the life, that pictured him snatching at a Crown, and falling, with this Motto, *Sic mea fata sequor.*

2. Humility is the way to glory; this is often inculcated by our saviour, *He that humbleth himself shall be exalted:* We are all by nature proud (as we have heard) we should all be exalted; how is it then that we forget this principle, *The way to rise, is to fall;* God gave us a pattern of it in Jesus Christ: First, he emptied himself, and humbled himself to the death of the Cross, wherefore God hath highly exalted him, and given him a Name above all Names. I know not any good, but humility is a means to obtain it; am I in trouble? and would I have deliverance? *The Lord beareth the desires of the humble:* Am I in a place of honour? and do I fear a fall? *A mans pride shall bring him low, but honour shall uphold the humble in spirit.* Though places of advancement be slippery, yet the humble shall be upheld: Am I disconsolate? and would I see more of God, and of his favour and love? he that is in the lowest pits, sees stars in the day time, *the Lord will revive the spirits of the humble:* Would I be advanced, not only on earth, but in heaven? *whoever shall humble himself as a little child, the same shall be greatest in the Kingdome of heaven.*

O think of these principles! pride leads to hell, but humility to heaven: It was an answer that a Philosopher gave to one that asked him, what God did in heaven? *Why,* said he, *He is beating down the proud, and lifting up the humble.*

### S E C T. XIII.

#### Of Satans temptations to passion, or anger.

There are of cholerick dispositions, and so prone to passion or anger, that they oreake all Rules, both of Reason and Religion; now Satan that observes their temper, puts on, to make them more raging, fierce, and furious; Satan still hath a great hand and stroak in every sin, he can easily make use of our bodies, by commotion of the humours, he can stir us up to uncleanness, passion, revenge, and all other sensual lusts: Hence carnal desires are called *his lusts,* Job. 8. 44. and giving place to



anger, is in the Apostles language, *a giving place to the devil*, Ephes. 4. 26. 27. Indeed the Heathen, who understood not the operation of the devil, thought all our conflicts were against internal passions, but my Text is clear, *We wrestle not only against them, but against Principalities, and Power, and Rulers of the darkness of this world, and spiritual wickednesses in heavenlies*. I shall not deny, but sometimes we begin the temptation, and sometimes Satan; as *Zanard*, speaking of the outward power of the devil over tempests, *Sometimes*, said he, *he may raise the matter, at other times the matter being prepared, Satan may adjoyn himself, and make the tempest more impetuous*. And yet for all this, it must be granted, there is a just, and harmless and holy anger, *Be ye angry, and sin not*, saith the Apostle. Thus *Jacob* was angry, Gen. 30. 2. and *Moses* was angry, Num. 16. 15. and *Nehemiah* was angry Neh. 5. 6. and *Jeremiah* was angry, Jer. 6. 11. and *Christ* himself was angry, Mark 3. 5. But this passion of anger I speak of, it is that which is unjust and sinful, it is anger which gives place to the devil, it is an anger which misses in object, time, measure, end, and other circumstances. Give me leave but a while to insist on these, and then you will know what anger is sinful, and what anger I mean.

1. It is such an anger as misses in respect of the object; holy anger hath a right object, as matters of Reason, Religion, the honor and glory of God, and of *Jesus Christ*; but sinful anger, is either exercised about nothing: Thus many are angry, and they know not wherefore; *there's a great deal of cry* (as they say) *and but little wooll*; or it is exercised about every thing. Thus every trifle, and every toy, any thing in the world, that falls out in the least manner against their minds, puts many into anger; or it is exercised against some excellency that God hath bestowed upon others more than themselves: So *Saul* was angry with *David*, and *Cain* was angry with *Abel*: When *Tygers* smell the fragrancy of spices, they are put into a rage or fury (as sometimes you have heard) so many were angry at the graces of Gods Spirit which they observe in others: These, and such like, and the objects about which sinful anger is conversant.

2. It is such an anger as misses in respect of time: holy anger is deliberate, seasonable, and short; but the anger which the devil sets on, it is 1. Sudden and indeliberate: Thus many men and women have tinder-spirits, or gun-powder spirits, as soon as ever the fire comes to them, they are all in a flame: Against this, saith *Solomon*, *be that is soon angry dealeth foolishly; and be not hasty in thy spirit to be angry, for anger resteth in the bosome of fools*. From this hasty anger, we call the passion of anger *hastiness*: *such a man is an hasty man, or such a woman is an hasty woman*. Now this is folly, saith the wise man; *He that is slow to wrath is of great understanding, but he that is hasty of spirit, exaleth folly*: Wherefore my beloved brethren, let every man be swift to hear, slow to speak, and slow to wrath. Holy anger is slow, wherein it imitates God, and but sinful anger is sudden. 2. It is unseasonable; thus many are angry in the presence of others, who should not see it, or they are angry, when they see others angry before them. This minds me of the counsel that one gave to a young married couple, who were both of passionate cholerick spirits, that they should be sure not to be angry together, it cannot be good to add heat to fire; or they are angry when they are about to perform a duty, this is the devils season; many are angry, either before Sermon, or after Sermon, or, it may be, immediately before or after prayer, to these, saith *Christ*, *first be reconciled to thy Brother, and then come and offer thy gift*. And of these, saith the Apostle, *I will therefore that men pray every where; lifting up holy bands without wrath*. This wrath, at such a time, is an impositionsing and heavy hinderance, which clogs and clips the wings of a prayer, that it can never be able to ascend up into heaven; and therefore this anger is very unseasonable. 3. Sinful anger is constant, it abides too long, the Sun goes down upon it; when the Apostle said *Be angry, and sin not*; he adds, *let not the Sun go down upon your wrath, neither give place to the devil*. Any man that retaines his anger longer then evening, gives place to the devil: Many can say, shall I give way to my enemy? shall I yield to him who hath done me such and such wrong? but they little consider, that in retaining their anger, they give way to the devil: they yield to the devil: What? is it not better to yield to your brother, though your inferiour, then to yield to the devil? shall men live as if they drank no other waters but of *Massah* and *Meribah*, of the waters of strife? as the Church said concerning God, *Will he reserve his anger for ever?* so may I say of such, will they reserve their anger for ever? Surely this anger is sinful, in respect of time.

Ephes. 4. 26.

Pro. 4. 17.  
Eccles. 7. 9.Pro. 14. 29.  
Iam. 1. 19.

Matt. 5. 24.

1 Tim. 2. 8.

Ephes. 4. 26.

Ier. 3. 1.

3. It is such an anger as misses in respect of measure; holy anger keeps within compass, but to doth not this, nor do I wonder, for amongst all the affections or passions of the mind, there is none more like to abound in measure, than the passion of anger, it is a fiery passion, and fire, we know, is apt to exceed: how great a fire will one spark kindle?

4. It is such an anger as misses in respect of the end; holy anger hath right aims and ends, as the glory of God, and good of Souls: but what is the end of this anger? what is it a passionate man aims at? If I may answer for him, either he aims at this, that he may satisfy a pievish spirit, or he aims at this, that he may bring others under him, or he aims at this, that he may be esteemed of others as some-body in the world, or he aims at this, that he may have his will another time: These are the chief ends of a passionate spirit: But oh it is otherwise with a gracious spirit: such a one may be angry sometimes, but it is not to satisfy himself, but to bring things into order, it is not to subject others under him, but to bring all under God; it is not to appear some-body in the world, but that the glory of God may more appear; it is not to have his will more at another time, but that Gods will may be done on earth as it is in heaven, it is not that he may avenge himself, but that he may do good to others, never aiming more at the parties good than he is angry withal, than at that very time when he is most angry. Now you may see what anger I inveigh against, and what anger it is which gives place to the devil.

## S E C T. XIV.

*Of our wrestling with Satan to overcome this sin.*

**I**N resisting Satan, and this sin, do you wrestle thus.—

1. Be you humbled for what hath been past; were you but humbled for sin in general, it would much meeken your spirits; but were you humbled for this particular sin, in that your lives formerly have been so pievish, and pettish, and passionate, oh the good you might get by this humiliation! is not this the way to mortifie sin at the heart-root? as when weeds are mofstoued at the root, then is the time to get them up, and not when all is dry: So when the heart is humbled for this sin at the root, when the heart is bedewed with tears of repentance, and becomes soft and fleshy, which before was stony and hard, then will this sin up, or be mortified with far more ease. I lay this humiliation as the foundation of all other helps, many being convinced that such or such a thing ought not to be done, they resolve presently they will do so no more, but they bottom not their resolution upon humiliation, and so all comes to nothing, but as the morning dew it quickly vanisheth. O begin here, repent of sins past, of former pettishness and pievishness of spirit, and upon this foundation we may comfortably hope the building may stand, notwithstanding the rain, and floods, and winds that may beat upon it.

2. Resolve, and renew your resolutions and covenants with God from day to day: it may be you find that naturally you are overcome with passion, and therefore each morning think but thus with your selves, *I may meet with occasions this day to disquiet my heart, I have had experience, that though the day hath been fair in the morning, yet it hath been foul before night: I see I am weak, I have sometimes promised and covenanted with God against this sin, but I have been overcome again and again, I will now therefore in the strength of Christ resolve that this day, whatsoever falls out, I will bear it quietly, and if I be wronged, I will implead it the next day, or the next opportunity, only this day I will retain my quiet of spirit.* Why thus would you resolve, and renew you resolutions from day to day, who knows but it might gain upon your hearts to overcome passion? and if a little were but done for the present, yet would it not be so hard as now it is, to overcome it afterwards.

Pro. 17.1.

3. Set an high price upon the quietness of your spirit, better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. There is as much difference betwixt quietness and strife, as betwixt a stormy, dark, tempestuous night, and a calm, sweet, Sun-shiny, Summers day: When the Apostle speaks of the ornament of a meek and quiet spirit, he adds that in the sight of God it is of great price; other graces are precious with God, but a meek and quiet spirit is in the sight of God of great price, it is worth a great deal, it is a Jewel of great worth; Kings, and Princes, and

1 Pet. 3.4.

Nobles



Nobles, wear Jewels sometimes worth thousands of pounds, but every meek man and woman that goes up and down; though never so poor, yet they wear a Pearl worth a world; thus God esteems it, and so should we also. Tell me you that bear crosses with a quiet and meek spirit, do you not find a great deal of comfort in this quiet and meek frame? why then say, *It shall cost me dear, but I will keep this frame*: If a man should throw dirt at you, and you had a golden bill in your hand, would you throw that away, because he throws dirt at you? What if others cast upon you reproaches, and froward words? they have no other weapons for themselves, they scarce ever knew in all their lives what the sweetness of a quiet spirit meant; oh but you that fear God, and whom God hath adorned with the graces of his own Spirit, do you prize a quiet spirit at an high rate, do you suffer for it, for there is much good in it.

4. Remove the occasions of anger; as *Cotys* King of *Thrace*, when one brought him curious vessels, but brittle I suppose of glass, or the like) he commended their rare workmanship, yet presently brake them, lest (being of an hasty nature) when his servants by any accident had broken them, he should have been excessively angry. When *Saul* cast a Javelin at *Jonathan* to smite him, then *Jonathan* arose from the table, and would eat no meat in *Sauls* presence: It is our wisdom to get out of the company of such as have offended us, as *Jonathan* did, rather then sinful anger should break out. Or —

5. If the occasion cannot well be removed, then give reason leave to interpose, and divert. It was good counsel which *Athenodorus* gave to *Augustus*, that when the object and occasions of choler were in his eye, he should not be moved before he had pronounced over the letters of the Alphabet: When the mind is diverted, there may be some room to deliberate, and therefore in this case, divert to some other business, company, pleasant imployment, thoughts of content; these are notable coolers, and very convenient to slake this passionate fire. As Physicians observe in bleeding, when a man or woman bleeds very violently at the nose, the way to stanch the blood, is to let them blood in another vein. So those that are passionate, they should labour to turn the channel of their affections another way. For instance, what? do I feel my anger stir? let me stir up fears, oh! let me have the fear of the great God before mine eyes; or doth my anger stir? let me stir up sorrow: oh! let me grieve for their sin, whereby they have provoked God more than me: or doth my anger stir? let me stir up love, I am called on to love mine enemies, and will not the heat of love, take out the heat of anger? the shining of the Sun upon a fire, deadens the fire, and surely the beams of love in my heart towards God, and towards his Saints, and towards my enemies, should deaden or weaken this fire of passion that is so strong in me. Thus by a wile (as it were) mayst thou subdue thy anger, if thou canst but turn thy affection another way.

6. If diversions will not do it, then stand at the staves end, and resist this sin at its first breaking out. A little thing will quench a great fire, when the fire is new kindled, but if you stay a while, then buckets of water will not do it: *The beginning of strife is as when one letteth out water*, (I may say, as when one letteth out fire) *therefore leave off contention before it be meddled withall*: You are to take as great care of the beginning of anger, as you would be careful to quench a little spark of fire that is in the midst of many barrels of gun powder, and great reason, for the fire of contention which begins at a little (if not prevented) riseth to a great deal. *Camerarius* tells us a story of two brothers, who walking out in the evening, and seeing the Element full of bright spangling stars, one of them being a Glazier wished, that he had as many oxen as there were stars in the firmament; then said the other brother, and if I had a pasture as big as the world, where would you keep the oxen? he answered, in your pasture: What, said the other, whether I would or no? Yes, said his Brother; the matter was very light, but it fell out very heavy, for they presently fell to words, drew one upon another, and killed one another: Do we not see many neighbours fall out about very small matters? and if some wise man in the beginning did but mediate between them, how easily might they be reconciled? otherwise the fire kindles to such a flame, that few or none know how to extinguish it, or to make them friends.

7. Be convinc't it is much better to bear wrong, then to be sinfully angry for wrong: In bearing wrong there is no danger of Satans hurt, but for the devil to come and tempt thee, by this or that wrong, to be in a pet or angry fit, there lies the danger: It is *Augustines* expression, when the Fowler hath set a net to catch Fowls, then he comes and throws stones in the hedges to fright the Birds out: So when the devil hath set his nets

and

and temptations to catch poor souls in, then he sets others on to do them wrong, that so he may take them in his net: Oh take heed now of anger! take heed now of the net that the devil hath on the other side of the hedge; it is better to suffer wrong from another, than to suffer sin in thy own soul. — But how must I do it I be injured? I answer: 1. Look on God, and consider all thy wrongs and unworthy usages are ordered by God, for thy everlasting good: this very one thought, *that God is the principal Agent*, kept fresh, and on foot in thy mind, will be of Sovereign power to cool and beat back any intemperate anger, yea, and make thee say to God with David, *I was dumb, and opened not my month, because thou didst it.* Thus Joseph looked beyond his brethrens barbarous dealing with him, and said, *The Lord sent me before you.* Thus Job looked beyond the Caldeans lawless outrages, and said, *The Lord hath taken away.* Thus David looked beyond Shimei's dogged rancour, and said, *The Lord hath bidden him to curse.* Thus Jesus Christ himself, blessed for ever, looked beyond the Pharisees, Priests, Jews, Judas, and the Souldiers, to his Fathers Cup: *This Cup which my Father hath given to me to drink, shall I not drink it?* In case of injuries, say thus in thy self, *This is from God for my good*; as sometimes old Eli said, *It is the Lord, let him do what seemeth him good.* 2. Look on man, and make the best construction thou canst of any wrong done by him if the party that hath wronged thee be a young man, impute it to his rashness, and want of experience; if he be an old man, impute it to his weakness, *senes bis pueri*, old men are twice children; he might do thee wrong, and yet mean thee no harm; if he be a good man, impute it to some mistake, for certainly he would not purposely do thee an evil; if he be a wicked man, impute it to the enmity betwixt the seed of the Woman, and the seed of the Serpent; if he do thee harm, say, it is no more then thou expectedst from him. If thus thou wouldst make the best construction of every thing, how mightst thou overcome passion, and procure to thy self a great deal of peace and patience all thy life long?

Psal. 39. 9.

8. Take unto you the Sword of the Spirit, which is the Word of God: Satan provokes men that they may be provoked, he would have them yield to anger, and then they yield to him; but that you may wrestle and prevail, take up your weapons, have your sword (which is the Word of God) in your hands and heart: It is the Sword that slays corruptions, and satanical temptations, as David said of Goliaths sword, *There is none to that,* so may we say of the Sword of the Spirit, *there is none to it.* If you ask, how may I furnish my self with this weapon? or how may I cut asunder by this sword this temptation of anger? I answer. —

Ephes. 6. 17.

1 Sam. 21. 9.

1. Observe the temptation: Satan usually comes in with many motions or objections, and so puts on to wrath, or makes Apologies for wrath. Now these in the first place we must observe.

2. Seek out a suitable word, and with that answer him as Christ answered, saying, *Avoid Satan, for thus it is written.* I shall instance in these two, for they are two main points.

1. Satan in three objects, *Thou hast God said, that whosoever is angry with his Brother without a cause, shall be in danger of Judgment: Why, alas! it is but one sin, and is it not a little one? it may be thou art passionate, but thou failest only in this; hark but what others say of thee, such a man is a very good man, only he is of an hasty spirit; or such a woman is a very gracious woman, only she is of an hasty spirit: So they say, and so I say, thou mayst be angry, and godly, hasty, and holy; and therefore sin on.*

Ob.

Mat. 5. 22.

Answer. How? angry and godly? hasty and holy? Surely if this anger be ordinary, constant, and reigning, they are not consistent. Oh what need have I to look to my evidence! the word saith, *They that are Christs, have crucified the flesh with the affections and lusts:* And what are those affections and lusts, but amongst the rest, *Hatred, Variance, Emulation, Wrath, Strife?* Now if these be not crucified, if these be not in some good measure mortified, how should I be good, or gracious, godly, or holy? This is certain, when grace comes into the heart, it works a change, and a new frame of spirit; the Word saith, *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the fasting together, and a little child shall lead them:* The meaning is, that furious spirits shall then become meek, and hasty spirits shall then become gentle, grace will tame men; those that were in disposition like wild beasts, and harmful creatures, shall by this powerful work be metamorphosed, and become meek and harmless. And doth Satan tell me, I may be gracious and peevish? Would he flatter me, that a constant, ordinary, reigning passion

Answ.

Gal. 5. 24.

V. 20.

Isaiah 11. 6.



nate spirit, may consist with truth of grace? Avoid Satan, for it is written, this lust must be mortified, my Lion-like nature must become Lamb-like, or I cannot be saved.

Ob. But Satan puts into thee another plea, and tells thee, that if thou art angry, thou art thereto provoked; thou couldst live quietly enough in thy family, and amongst thy neighbours, if thou wert not provoked, it is their fault that provokes thee, and not thine, that thou art thus angry with them.

Ans. Answer. How? am I angry? and may be angry, because I am provoked? what a reason is this? I would rather say, that God now calls on me for meekness, and not for anger; any one can be meek, when they are are not provoked (as we say, the devil is good when he is well pleased) but if I am provoked, then is the season, if ever, to exercise meekness: The Word saith, that a *goodly man is like a tree planted by the rivers of water, that bringeth forth his fruit in his season*: It is the excellency of Grace to work in due season, for then is every thing beautiful; and when is the due season of meekness, but only when I am provoked? or if this be a plea, why might it not be *Moses* plea as well as mine? The Word saith, *They angered him at the waters of strife, they provoked his spirit, so that he spake unadvisedly with his lips*. Meek *Moses* is now angry, and he was provoked unto it, but that will not excuse him before God; for the Word saith, *It went ill with Moses for their sakes*: God would never be entreated to let him go into the Land of *Canaan* for this very sin; and therefore avoid Satan, for it is written, if I am provoked, then is the season for meekness, or if I am provoked to anger, it will go ill with me, as it went ill with *Moses*, and no provocation will be my excuse.

But Satan hath thousands of pleas, and ten thousands of ways, either to put thee into passion, or to justify thee in it: It is impossible for me to instance in all, but against them all I would have thee lay up, and to make use of several Scriptures, turn them down in thy book, or learn them by heart (as we say) that thou mayst still have them in readiness, they are such as these: *Pride, and arrogance, and the evil way, and the froward mouth do I hate. — They that are of a froward heart, are abomination to the Lord, but such as are upright in their way, are his delight. — Cease from anger, and forsake wrath, fret not thyself in any wife to do evil. — Ye have heard, it was said by them of old time, thou shalt not kill, and whosoever shall kill, shall be in danger of the judgement; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement, — and whosoever shall say, thou fool, shall be in danger of hell fire. — Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.* Are not these Scriptures as so many swords? why, then wield them, and in the use of them cut asunder all temptations of Satan.

9. Set before thee the example of Christ, till thou find'st it to work upon, and to change thy spirit: Christ's example (if rightly eyed and improved) doth not only work morally, but efficaciously, by way of efficiency. It is reported of a Noble Earl *Eltarius*, that he had such a quiet spirit, that all wondred, his wife and others asked him, how he came to that meek, humble, and quiet frame? To whom he answered thus, *When any one wrongs me (said he) I presently turn my thoughts to the injuries that Jesus Christ suffered, and I never leave off ruminating and remembering the injuries of Christ, until I find my heart wholly quiet. Learn of me (said Christ) for I am meek.* Christians, according to the example of Jesus Christ, ought to be meek ones; indeed, meekness is that Evangelical grace that Christians ought to imitate Jesus Christ in; and therefore *learn of me*, saith Christ, set me before you; learn, and never cease learning, till of that fulness that is in me, you receive grace for grace, even meekness for meekness.

10. Pray constantly in this, as in other like cases, pray down the sin of anger, pray for a spirit of meekness, entreat the Lord to quiet and sweeten thy froward nature; pray also for heavenly-mindedness, and thou wilt not be disquieted with worldly troubles: As the upper Region of the ayre is not molested with wind, rain, hail, &c. so neither is an heavenly-minded Christian, who is lifted up far above these sublunary things, afflicted with them; or perish for them: Pray also for faith, that thou mayst roll thyself upon him and his promises, who hath said, that *all things shall work together for their good who love God, and are called according to his purpose*: Why then shouldst thou be angry, seeing God will turn the injuries of men into blessings and mercies? Let him alone, and let him curse, it may be the Lord will look on thine affliction, and that the Lord will requite good for his

Rom. 8. 28.

2 Sam. 16. 11,  
12.

*his cursing this day.* Pray also for love, which is of more force to restrain thee from revenge, then any injury to provoke thee to anger, for *love suffers long, yea, love suffers all things*: It will make thee to look upon him with whom thou art angry as a brother and therefore to forgive him, as thou wouldst have God to forgive thee; it will make thee to meditate on the unbounded mercy of God, whose virtues thou must imitate if thou art his child; he forgives thee, and he forgives thy enemies their many sins, and canst not thou forgive them? thou standst in need of infinite mercy for washing away thy many foul offences, and wilt thou not let one drop of mercy fall upon thy brother to forgive him in some trifling wrongs? O pray for love and pray for patience, and pray for the assistance of Gods Spirit to mortify thy anger, and to sanctify thy nature, that thou mayst be servicable to Gods glory, the good of thy brethren, and the furtherance of thy own salvation in Jesus Christ.

1 Cor. 13. 3, 7

## SECT. XV.

*Of temptations, in respect of our outward conditions.*

**H**itherto of temptations, in respect of our natural dispositions; the next have a respect to our outward conditions. Now thus we are either in prosperity, or adversity; if we are in prosperity, then Satan tempts us to those sins whereto that state is most subje. as to forgetfulness of God, contempts of our poor brethren, love of the world, pride, &c. If we are in adversity, then he tempts us to the use of unlawful means for the repairing of our estates, or to distrusting in God, or to stealing, defrauding, murmuring, repining, what not? I cannot insist on all these particulars, for I intend brevity, only I shall mention one assault in reference to prosperity, and another as to adversity, and then have done with this Head

## SECT. XVI.

*Of Satans assaults of contemning our Brethren.*

**I**f we are in prosperity, it is one assault of Satan, and it is our common sin, to contemn our brethren; the very case of the *Corinthians*, who in their Love-feasts carried it so unequally, that *one was hungry, to wit the poor, and another was drunken, to wit, the rich*; this made the Apostle to ask them, *What? have ye not houses to eat and drink in? or despise ye the Church of God, and shame them that have not?* in the original, *them that are poor*. The very case also of the Christian Jews in general, and therefore saith James in his general Epistle to them, *My brethren, have not the faith of our Lord Jesus Christ with respect of persons; for if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile rayment, ye have respect to him that weareth the gay cloathing, and ye say to him, sit thou here in a good place; but ye say to the poor, stand thou there or sit under my footstool: Are ye not partial in your selves, and Judges of evil thoughts?* I shall not deny, but that there is an holy and warrantable respect of persons in respect of their age, calling, gifts, greatness, in the world; but when great reverence is shewed to the rich, and our poor brethren are under contempt, as if they were unworthy our company and converse; when we go so far as to esteem the wicked rich, above the godly poor, whence when we so debase the godly poor, that we consider them not at all according to their eminency in grace, and high station in Christianity; but we pass by the appearance of God in them, without any mark or notice, surely this is a sin, and this is a temptation of Satan; can it be of any thing that's ought, that a respect should be had to a worldly lustre, rather than to a spiritual grace? that a gold ring should be preferred before a rich faith, doth this favour of Christianity? or rather doth it not favour of the order of these *Principalities, and Powers, and rulers, and spiritual wickednesses*, here in my text? I believe devils do thus in opposition to God, and his ways; they despise the poor, and prefer the rich; but hearken my beloved Brethren, haib not God chosen the poor of this world, rich in faith, and heirs of the Kingdom? God and the devil are as contrary as may be; God haib respect to the lowliness of his hand maiden, he exalteth them of low degree, he filleth the hungry with good things, and the rich he sendeth empty away. But Satan prefers wicked worldlings, and accordingly tempts others to exalt, advance, and honour them, whilst the

1 Cor. 11. 21, 22.

Jam. 12, 3, 4.

Jam. 2. 5.  
Luke 1 45, 52.  
55.



godly poor must be neglected, contemned, depressed, and it may be persecuted, because of their outward despicableness; to this sin are they most prone, that are great, and rich, and prosper in this world, what care they for the Image of God shining in mean Christians? if they be not of their rank, they will scarce look on them as men, much less as godly, and as *David* calls them, *The excellent of the earth*.

Psal. 163.

### SECT. XVII.

*Of our wrestling with Satan in this respect.*

**I**F this be one of Satans stratagemis for the up-setting and upholding of his own Kingdome, then you whom God hath blessed with outward estates, it concerns you to arm your selves against this temptation, and to wrestle thus. —

1. Own them that fear God, be they never so poor: Are they not the Glory of God? the Treasure of God? the Portion of God? the peculiar people of God? and what? are you ashamed of them who are gracious, because they are outwardly mean? what is this but to be ashamed of Christ himself? He was poor in the world and he preached the Gospel to the poor, and he accounts of the poor as his Members, and at the last day he will acknowledge that what is done to the poor, it is all one as if done to himself. O then be not ashamed of them, as you would not have Christ to be ashamed of you at the last day; men are willing enough to own their treasure, I must tell you, that the godly poor are the Churches treasure, and upon that account who would not own them? I remember when *Lawrence* was to suffer Martyrdome, the Tyrant that persecuted him, understanding him to be a Deacon of the Church, and so a distributor of the Churches riches, he promised to himself a double prey, by the apprehension of one lilly soul; thereupon he demanded of *Lawrence* where was the substance of the Church? *Lawrence* craving three days respite, he promised to declare to him where the treasure might be had: In the mean time he caused a number of poor Christians to be gathered together, when the day of his answer was come, the persecutor strictly charged him to stand to his promise, then valiant *Lawrence* stretching out his arms over the poor, said, *These are the precious treasure of the Church, these are the treasure indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath his Mansion place: What more precious Jewels can Christ have, then those in whom he hath promised to dwell! for so it is written, I was hungry, and ye gave me to eat, I was thirsty, and ye gave me to drink, &c. And look what ye have done to one of these, the same ye have done to me.* Indeed, this answer vexed the Tyrant, but the poor Martyr stood to it, though he died for it a most cruel death: O do ye own them who are godly poor! now for shame be not you ashamed of them,

2. Close with them, vouchsafe to be much in their society: this was the Apostles rule, *Mind not high things, but condescend to men of low estate.* *Jerome* in his Epistle to *Pamachius*, bad him to equal himself with the poor, and now and then to go into the Cells of the needy. I can easily observe how the rich associate themselves with the rich, and many times with the poor or inferior sorts of men, but they are with the most vile, prophane, and debauched, of all the poor in the country. In the mean time, the godly poor are strangers to them, and strange they must be, unless they will drink, swear, ramble, and applaud them for their kindness and hospitality to all the rabble with whom they converse and live. Alas! this is not the life of Christians, but of Heathens. I shall never forget the common saying of a grave, ancient and godly divine in this country, who is now with God, *A leg of a Lark (said he) is more worth then the whole body of a Kite.* One poor soul, be it never so poor, if it have but the breathing of Gods Spirit in it, he is of more value then a village, or a whole Town full of wicked, deboist, atheistical boon companions, as we usually call them: Gods people (whether poor or no) are the glory of the world, yea the glory of God himself; but as for others, God speaks of them as dirt and dross: *Thou puttest away all the wicked of the earth like dross.* Gods people are usually in Scripture called his portion, *The Lords portion is his people, Deut. 32. 9.* his pleasant portion, *They have made my pleasant portion a desolate wilderness, Jer. 12. 10.* his treasure, his peculiar treasure, *Te shall be a peculiar treasure to me above all people, for all the earth is mine, Exod. 19. 5.* His glory, the Crown of his glory, *Thou shalt also be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of thy God, Isai. 62. 3.* What is it thus? are poor Saints

Rom. 12. 16.

Mr. H. of D.

Psal. 119. 119.

Saints in such esteem with God, and he looks upon them as his portion, his pleasant portion, his treasure, his peculiar treasure, his glory the Crown of his glory? O then how should you bend your selves to close with them, and to be much in their society, whose very society is indeed the communion of Saints!

3. Delight in them, as those in whom God himself delights. *David*, though a King, could stoop thus far: I believe he was upon the point of charity, when he spake thus of them, but whom did his charity benefit? not God, but his poor Saints: *O my Soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not unto thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* It seems the poor Saints were a Kings delight; Kings have their delights, and this was all the delight King *David* had, *In them is all my delight.* And no wonder, for herein he conformed to God, the poor Saints are Gods delight; it is Gods judgement of men, that *the righteous is more excellent then his neighbour.* Hence some observe, that the Lion and Eagle were not offered in sacrifice to God, but the poor Lamb and Dove were, great and brave spirits of the world, high as the Eagle, and lofty as the Lion, God regards them not, but poor humble spirits, that are contemptible in the eyes of the world those are precious to God, he delights in them as in his own darlings: Why thus, do you delight in them, as those in whom God himself delights. Psal. 16. 2, 3. Prov. 12. 26.

4. Do them good, as the best and chief objects of charity; it is the Apostles advice *As we have opportunity, let us do good unto all men, but especially unto them who are of the household of Faith.* You see there is an especially put upon them: Let me tell you of a deal of mistaken charity amongst you; you think to do offices of love, or of kindness, or of alms, promiscuously to all, is brave, and gets a good report of the Country; and the praise of men; and you shall never have the Praise of God for this: If you will do any office of love, kindness, alms, or the like, be sure to set an especially upon the household of faith: These are they that represent Christ, and indeed are the Members of Christ, and stand in Christs stead; so he will tell you at the last day, *For I was an hungry, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in, naked, and ye clothed me, sick, and ye visited me, in prison, and ye came unto me.* — *In as much as ye have done it unto the least of these my brethren, ye have done it unto me.* Mark, those who are Christs Brethren, (which the wicked are not) yea, those who are the least of Christs Brethren (which the proud high lofty ones are not) why, these are they whom Christ reckons on his own account, so that whatsoever you do to them, you do it unto him. Oh that this plea of Christ were writ on your doors, that you might better know whom to welcome in, and whom to entertain and do good unto, as you would bid welcome, and give entertainment to Christ Jesus himself. Gal. 6. 10. Mat. 25. 35, 36.

### SECT. XVIII.

*Of the assaults of Satan to the use of unlawful means.*

**I**F we are in adversity, Satan usually tempts us to the use of unlawful means. Thus when Christ had no ordinary means of getting bread, Satan tempts him to provide for himself by extraordinary: When *Esau* came out of the field weary and hungry and almost dead for want of meat, then *sell thy birth-right* (said Satan) and so he did: When *Peter* was in great danger in the High-Priests Hall, then *deny thy Master* (said Satan) *for swear him, and curse thyself*: When we are in adversity, and in want, then saith Satan, *Thou must live, thou must not put forth thy family to beg, thou must utter thy wares, though by lying, swearing, exalting, deceiving*: Want and necessity is the devils opportunity to set upon us; Fowlers usually set their snares for birds in the winter time, when there is want of food; and therefore prayed *Agur*, *Give me neither poverty, nor riches*: And why not poverty? *Lest I be poor, and steal, and take the Name of God in vain*: In poverty, temptations are strong to distrust, to steal, lye, swear, or to use shifts, and unlawful means. Many a time have I seen a poor professor put to shift, and whilest others censured I have thought with my self, Ah poor Soul! why should I, or any other censure this poor man? Little know we the temptations to which he is subject: But to such let me give some counsel. Pro. 30. 8, 9.



## SECT. XIX

*Of wrestling with Satan in this respect.*

1. Consider, that all good things are then beautiful, when they are compassed by good means. Hence the godly man consults ever what is just, not what is gainful; or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteousness, than great Revenue without right.*

Pro. 16. 8.

2. Consider, that there is no necessity, if ordinary and lawful means fail, to use unlawful; when men say, *I must live, and I must maintain my family*: Know, it is not absolutely necessary that thou shouldest live, but so long as God pleaseth; nay, it is absolutely necessary that thou shouldest rather perish, and not live, then break Gods Commandments; if thou diest for want of means, thou mayst go to heaven as *Lazarus*, and exchange a miserable life with an happy; but if to keep thee from dying, thou losest thy soul, this is to leap out of the frying pan into the fire: Thou hadst better starve, then through distrust, abuse unlawful means, and so offend God: who would wilfully, upon any pretence, run himself into an hot burning oven? O take heed! O for shame never plead a need, or a necessity for hell!

Pro. 15.

3. Consider, that whatsoever is got with ill means, is got with Gods anger, and the splitting shipwreck of a good conscience; an hard bargain! This made *Solomon* say, *There is Gold, and a multitude of Rubies*, which happily may be got in selling or buying by a false oath, or lye; *but the lips of truth are a precious Jewel*. The meaning is, that truth and a good conscience are far more precious then Gold or Rubies. Oh it is a pitiful exchange, when with the loss of our best Jewels, we gain nothing but dung and dross: *What is a man profited, if he gain the whole world, and lose his Soul? or what shall a man give in exchange for his Soul?* O the folly, to save the nail of thy finger, with the loss of thy eyes! to get a little wealth, and to lose thy God, thy Soul, and a good conscience, more worth then worlds. *M. Perkins*, relates a story of a good man, who being ready to starve, stole a Lamb, and being about to eat of it with his poor children, and (as his manner was) to crave a blessing, he durst not do it, but fell into a great perplexity of conscience, acknowledged his fault to the owner, and promised restitution, if ever God enabled him. In this case, if ever thou repentest, thus will thy conscience smite thee, and if thou never repentest, thy conscience will be as a worm gnawing on thee in hell.

Mat. 16. 26.

4. Labour to live the life of faith; if lawful means fail, as bread in famine yet mayst thou feed thy self with faith; Is not this the Psalmists cure? *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed*; Mark that verily, it is all one with in truth, and stability thou shalt be fed: A promise well improved, is instead of meat and drink to an hungry Soul; the just, in troublesome times, shall live by faith: Did not *Abraham* thus, when he told his Son *Isaac*, as they were going up the Mount, *My Son, God will provide himself a Lamb for a burnt-offering*? Come, it may be thou art low, and hast scarce bread enough to put into thy mouth; remember, that if God speak the word to weak means, they shall work as well as the strong; an hard dry crust of bread, and a very little, shall be nourishment, both competent and comfortable, never use shifts, if in any of thy wants thou hast not lawful means at hand; *He that believeth, will not make haste*, saith the Prophet: Christ in his greatest necessity would not turn stones in bread to save his life, and wilt thou in far less necessity, not to save thy life, but to encrease thy wealth, turn stones into bread, yea into blood, the blood of poor Saints, as poor as thy self, by thy oppression and extortion? rather call to mind Gods promise, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*. By [every word] that is, by every thing which God appoints, and gives power unto to be our nourishment; the Lord would have us live by faith, and to depend on him in the greatest straits, for he is God All-sufficient

Psal. 37. 3.

Heb. 2. 4

Gen. 22. 8.

Isa. 40. 16.

## S E C T. XX.

*Of temptations, in respect of our spiritual estates.*

**T**He next kind of temptations, is in reference to our spiritual estates : And herein Satan considers men either as weak Christians, or as strong, for the former, he tempts them to errors, despairs, diffidence, blind zeal, &c. for the latter, he tempts them to privy pride, secret hypocrisie, solitary musings on the temptations of Satan, misinterpreting of the Lords doings, turning the grace of God into wantonness, distractions, and wandrings of heart in holy things, to boasting, and exalting their strength of grace already received, &c. I cannot enumerate all, much less can I enlarge upon all, only I shall speak to one assault of a weak Christian, and to another of a strong Christian, and pass by all the rest.

## S E C T. XXI.

*Of Satans assaults to bring weak Christians to errors.*

**I**F Christians are but weak in knowledge, then Satan presents them with some dangerous error, as if it were some precious glorious truth of God. This Satan doth for these ends; As 1. To seduce the godly, and to draw them into error: Indeed he cannot seduce them to damnable, yet he may seduce them to dangerous errors, and if he can but prevail in that, he counts it worth the while : Or 2. If he cannot seduce, yet he will endeavour to unsettle weak Christians in the truth already received, q. d. *If this be not truth, then mayest thou question every thing for truth, which already thou believest, and where art thou then?* Or 3. If he cannot unsettle, yet will he labour to shake them in the truth received; all have not attained to the same measure of steadfastness, some are but weak, and babes in knowledge, though others are as grown men: Now variety of errors, opinions, and disputes, are a shaking of weak minds, which made the Apostle say, *Him that is weak in faith receive ye, but not unto doubtful disputations.* Or 4. If he cannot shake them, yet if he can but perplex them and trouble them, he hath his end. This hath been Satans great design in all ages of the Church of God, to raise up some impostors, or notable Seducers to perplex and to trouble the Church of God; he hath no comfort himself, and he envies comfort where-ever he sees it: hence he labours, if he cannot seduce us out of the way, yet to hedge up our way with thornes, to cast blocks in our way, to disturb us in our course towards heaven. Or 5. He may yet have a further end, he presents error, that if he can do no more, yet he may prejudice the entertainment of further truth. Satan knows full well, that towards the end of the world there will be a bundance of truth revealed and made known. *The knowledge of the Lord shall be as the waters that cover the sea*: God hath spoken glorious things of the later daies, *Every child shall be as David*; and *the knowledge of the Lord shall be increased.* Now at this time Satan will vent his errors, he will set on foot many dangerous errors to prejudice the hearts of the people of God in the receiving and entertaining of truths to be revealed: When God is sowing Wheat, then is Satan busie to sow his Tares; when God is discovering truths, then is he busie to communicate his errors; the devil is never more busie, then when Gods work goes best on: he hopes in the heat of the Market to vent his own wares, he hopes in the throng to put off one with another, and that men will not so carefully observe it: at least if men be thy to entertain the one, he hopes by this to lessen the authority, and to prejudice the entertaining of the other. These are Satans ends, and no wonder if he prevail with weak Christians, that as yet are babes in knowledge, and know not how to resist.

Rom. 14. 1.

Isa. 11. 9.  
Zach. 12. 8.  
Dan. 12. 4.

## S E C T. XXII.

*Of wrestling with Satan as to this assault.*

**B**ut that you may be armed, and able to overcome Satan in this respect, observe these particulars.—

1. Be sure of a right knowledge in the principles, and fundamental truths; these

are



are the essentials of Christianity, without which no heaven, no salvation: nor need the ripest Christians concern this lesson; for principles are of daily use for them, yea they must continually live upon them, as on their bread and drink: the want of this knowledge is the cause of much Heresie and Apostasie in these dismal times; and the not digesting and improving of this knowledge is the cause of much of the hypocrisie, and self-deceiving kind of religiousness that in these times have so prevailed. Come then, and be well grounded in these fundamentals; you have them in every Catechism opened to you, and laid before you; and thus you are likeliest to stand in a time of trial, and to resist Satan in his fiery darts, and to hold fast, and to grow up in the knowledge of the superstructure. Its our misery, and Satans advantage, that Christians are so earnest about circumstantial, and neglect the great fundamentals, upon which the eternal being of their precious souls depends.

2. Take heed of spending, or rather mis-spending your precious time and thoughts in needless Controversies, in doubtfull disputations. Satan hath not prevailed in any thing like to this. This causeth siding, and vain names: which administers much fewell to the fire of contention, so much blown up by evil spirits. Oh what strange and strong contests have you usually met with, about Church-governments? what breaches have been among brethren about matters of Discipline? Have they not (like foolish children) thrown dirt in one anothers faces, whiles the common enemy hath weakened and insulted over them all? I am exceedingly taken with those Divines, who decline (as much as they may) these needlesse Controversies. It is said of *Zachary Ursine*, that his enemies troubling him, and crying out against him that he was a Sacramentarian, he so naturally abhorred brawles, and in his judgment so disliked Ecclesiastical contentions, that he chose rather to leave *Uratlave* his native place, and to wander whither the Lord should direct him, that he might live in quiet, and preach necessary, practical, saving truths. None are more apt to fall into errors, then they that busie themselves most with unnecessary, curious, circumstantial points. In the differences that have been amongst us about Discipline, and Ecclesiastical Government, it was Mr. Palmers saying, *This is the satisfying stay of my soul, that if Discipline had been as necessary as Doctrine, the All-wise, the All-merciful God would not have left the one in the dark, and revealed the other so clear*: and hence he advised all, to avoid doubtfull disputations, he lookt on them as the design of Satan upon the Saints, which he desired to impart unto them, and of which he bad them to beware. Of all the Books I ever read about this, I commend that *Irenicum* lately composed by Mr. *Stillingfleet*.

3. Get an humble heart, and a meek spirit: God is said to reveal his secrets to babes (*i.*) to the humble and meek; *The meek will he guide in judgement and the meek will he teach his way*. God will break his mind to the broken in heart; that is the way to find out any truth in general, and this and that particular truth in controverſie: You see this in *Ezek. 43. 10, 11*. *Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern; and if they be ashamed of all that they have done, then shew them the form of the house and the fashion thereof, and the goings out thereof and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the Laws thereof*. Oh what contentions have we about the form of Government in the house of God! what firing as enemies upon one another, who are all souldiers under the same Captain, Christ? This makes some sadly think that in most disputes and contendings for the truth, men are rather Sarans then Saints to one another; rather tempters to sin, then helpers of the graces of each other. O that God would give us humble and meek spirits! O that we would serve one another, bear one with another, and build up one another in holy faith and love! O that we were one ashamed of our doings, and of our iniquities! Certainly this were the way to find out the truth of God in every Controverſie.

4. Walk answerably to those manifestations you have, walk in conformity to that measure of truth you have received; and when God sees you faithful in a little, then will he reveal more to you; when he sees you walk up to the light which he hath made known, then will he reveal his whole mind to you, so far as is necessary for your salvation. You have a plain Scripture for this, *Let us therefore as many as be perfect be thus minded, and if in any thing ye be otherwise minded, God shall reveal even this unto you. As many as be perfect, (i.) as many as are upright or sincere; or as many as are perfect, as many as are fully instructed in the essentials of Christianity, and truly strive for*

Christian

Matth. 12. 25.  
Psal. 25. 9.

Ezek. 43. 10, 11.

In this I highly commend  
Mr. Stilling-  
fleets spirit his  
Weapon salve  
for the  
Churches  
wounds, disco-  
vers it clearly.

1 bil. 3. 15.

Christian perfection; he sets them who have well profited in the knowledge of Christ, against the ruder and more ignorant sort, and they may yet come to more knowledge, only with this Caution, *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Let us walk by the same rule.* (1.) Let us walk by the word of God, which is the rule of faith and life, not crossing one another in our waies of teaching, or course of life.

V. 16.

5. Be much conversant in reading and hearing the good word of God. This is the way that Jesus Christ directed the quarrelling Jew in, to have satisfaction of him and his mind, *Search the Scripture* (saith he) *for they are they which testify of me.* There is enough in the sacred Scriptures to set us all straight, and to keep us from errors, especially in all things necessary to salvation.

John 5. 39.

But here's an Objection; The Scriptures are capable of divers senses, and one holds forth this to be the sense of Scripture, another holds that which is the clean contrary, and therefore, how should we know which is the right sense and the very meaning of the holy Ghost?

Ob.

I Answer: God hath not left us without some helps, whereby we may come to the knowledge of the right sense of Scriptures: I shall instance in these.—

Answ.

1. Look upon the scope, the end, the matter, the circumstances, viz. of persons, place, time, together with the antecedents and consequents, and by this means it will neither be difficult to refute many errors, nor to clear many truths.

2. Compare one place with another. It may be in one place the sense is dark, and we do not understand it, but if we'll compare that place more dark, with another place more clear, we shall then find the sense of both. Thus *James 2. 21.* seems dark, but compare this with *Rom. 4. 2.* and it is cleared. *James* speaks of a declarative Justification before men and *Paul* of a Justification in the sight of God.

3. Be sure that our Expositions agree with the analogy of faith. This analogy is the constant and perpetual sense of Scripture in the clearest places of it; of which sort are Articles of faith, the Lords Prayer, the ten Commandments; whatever is repugnant to these, is a false Exposition.

4. Consult with others, especially with the Comments and Expositions of the best and most Orthodox. But in this take heed of tying your faith to men; be content to take in the light of others, but do not shut your own eyes. As there is a publike and authoritative judgement of concord and agreement in Synods, Councils, Assemblies; I may call it a Ministerial judgement, for Councils are not for government, but for unity and communion, and therefore their judgement is a judgement of concord; and as there is a publike and authoritative judgement of direction in the pastors and doctors of the Church, which may be accompanied with a commanding, as an Herald or Pursivant may command in the Princes Name, only this is limited to the superiour direction of the word of God; so there is a judgement of discerning what is sound doctrine, and this belongs to every Christian singly by himself, and for himself; I may call this a private, rational, self-directive judgement, in the court of every mans conscience; of which the Apostles speak, *Prove all things, and hold fast to that which is good.* And, *Believe not every spirit, but try the spirits whether they be of God, yea or no:* And, *Let every man be fully persuaded in his own mind.* Certainly every private Christian is to search the Scripture, to examine, prove, try, and judge the mind of God revealed in his word, so far as concerns his own faith and practise. So then part not with this, and yet as a means consult with others, and borrow all the light they can afford you, to guide you and lead you into truth.

1 Thess. 5. 21.  
1 John 4. 1.  
Rom. 14. 5.

5. Mark if your own inward Experience will not prove the best Commentary unto you. What? do you doubt of the sense of such or such Scriptures? as are indeed practical, and contain in them necessary truths? surely they that are sanctified and illuminated by the spirit of grace, will find something within, answerable to that word without, which will clear up the meaning. Hence we say that the Book of *Canticles*, which treats of that spiritual and heavenly fellowship, which the sanctified soul hath with Christ, cannot be thoroughly understood in the true life of it, but by those that are sanctified: Put a carnal man to it, to tell you the sense of such Texts as hold forth Regeneration, the power of saving faith, the nature of godly sorrow, the sense of Gods sweetest mercies in the remission of sins, in his favourable countenance, in communion with Christ, in the testimony of his spirit, as to our adoption; in the whole art of our spiritual warfare, containing the wiles and subtil methods

methods



1 Cor. 2. 15.

Psal 39. 18.

John 6. 45.

Psa. 25. 4. 5.

thods of Satan in tempting, with the admirable power of grace and spiritual wisdom in making resistance and overcoming: *Alas!* these things are riddles unto him; experience and evidence of them in his own heart he hath none, and therefore it is no wonder if he know not the sense of any such Scriptures. But *he that is spiritual discerneth all things, he hath the mind of Christ writ on his heart, and that work within is his best Commentary.*

6. Pray over all: Thus David did, *Open mine eyes* (said he) *that I may understand the wonderful things of thy Law.* You read and understand not, because you do not pray; if you would profit more, you must pray more: go therefore to him who hath the keys of David, and desire him to open, and reveal his mind to you; desire him (who is the Lamb) to unclasp the book, beg of him to take the veil from off your hearts, and the scales from off your eyes, that you may understand the wonders of the Law, and mysteries of the Gospel; you have a promise that *you shall be all taught of God*, O turn this promise into a prayer, and desire him who only can teach, that he will teach you: This was Davids way, [*Lead me in thy truth and teach me, shew me thy ways, O Lord, teach me thy paths.*]

It may be you will say, we have been in the use of all these means, and yet we find the Scripture is not easily understood. — I confesse it is not in many places, and yet in things necessary it is every where plain enough; and where it is not plain enough, if we only use our diligence in the use of means, though we do misse the truth, there is no danger, How? no danger? No (saith Chillingworth) *because nothing is necessary to be believed, but what is plainly revealed:* For to say, that when a place of Scripture by reason of ambiguous terms, lies indifferent between divers senses, whereof one true, and thise other is false, that God obliges men under pain of damnation not to mistake through error and humane frailty, is to make God a tyrant, and to say that he requires us certainly to attain that end, for the attaining whereof we have no certain means; which is to say that like Pharaoh, he gives no straw, and requires brick, that he reaps where he sows not, that he gathers where he sows not, that he will not be pleased with our utmost endeavours to please him, without full, and exact, and never failing performance; that his will is we should do, what he knows we cannot do; that he will not accept of us according to that which have, but quireth of us what we have not; which whether it can consist with his goodness, wisdom, word, I leave it to honest men to judge. Much more might be said to this assault of Satan but through the blessing of God this may suffice.

## SECT. XXIII.

*Of Satans assaults to bring strong Christians to boast and pride themselves in their own strength.*

**I**F Christians are strong in grace, then Satan tempts them to boast and pride themselves in their strength of grace already received. Thus he dealt with Peter when he made that Bravado, *Though all should forsake thee, yet will not I.* And (as if this were the great design of the devil in these times) thus he hath dealt with thousands: Not that strong Christians do professedly, ordinarily, or in right mood either boast or pride themselves in their mighty strength; this were not comparable with true grace, in any measure; but in the hour of temptation Satan goes far in prevailing with them; and Peter may be an instance how far the Saints may yield to the devil in this very sin; and indeed it is rare to find a strong Christian that is not at some time or other puffed up with an over-weening conceit of his own abilities. But this assault of pride I have already spoke to. And the general rules of wrestling with it, may well serve to keep down our spirits from boasting or priding ourselves in the strength of grace already received: Only I shall add these few Directions more.

## SECT. XXIV.

*Of our wrestling with Satan as to this assault.*

1. Consider, if thou art conceited of thy strength of grace, it is the ready way to make thee grow loose and negligent in thy duty; nay, its well if it bring thee not further, even to a despising of holy Ordinances, except thou hast some more courtly fare then ordinary: Such a passe were the *Corinthians* come to, *Now ye are full, now ye are rich, ye reign like Kings without us.* One observes well, how the Apostle layes the accent of these words on the Particle *Now.* *Now ye are full q. d. I know the time, when if Paul had but come to Town, and if news had been spread abroad in the City that Paul was to preach, you would have flockt to have heard him, and you would have blessed God for the season, but then you were poor and empty; but Now ye are full, now ye are rich, now ye reign like Kings without us: Now ye have got to an higher attainment, Paul is a plain fellow now; he may now carry his cheer to an hungry people, if he will; but as for your parts you are well apaid.* Thus the Apostle speaks by way of an Ironical reproof, to make way for his following exhortation to humility, exemplified by himself and his mean condition. And oh that we had not the like occasion to speak to some, who perswade themselves they want nothing more of our help; who extoll themselves above all, others, as a King in his Kingdom: the worit we wish you, is this, *I would to God ye did reign in deed and truth*, but alas, if once thou art conceited of thy strength, it is to be feared the next news we hear of thee will be sad, either thou wilt be above Ordinances, or thou wilt grow loose and negligent in them; we have had woful experience of this.

Cor. 4. 8.

2. Consider an over-weening conceit of thy own strength of grace, will make thee too bold and presumptuous. Mr. Gurnal tells us, *The humble Christian is the wary Christian; he knows his weaknesse, and this makes him afraid.* I have a weak head: (saith he) I may soon be disputed into an error and heresie and therefore I dare not come where such stuffe is broached, lest my weak head should be intoxicated: On the other side, the confident man he'll sip of every Cup, he fears no poyson, he is so establist in the truth, that the whole team of hereticks shall not draw him aside. I have a vain light heart, saith the humble soul, I dare not come among wicked, debauch company, lest I should at last bring the naughty ann home with me: but one conceited of the strength of his grace, dares venture into the devils quarters; as *Peter* into the rout of Christs enemies, and how he came off you know, there his faith had been slain on the place had not Christ sounded a retreat by the seasonable look of love he gave him: It was a bold speech of Mr. Clapham and yet a good man (as my Author saith) *If Clapham die of the Plague, say Clapham had no Faith*; and this made him boldly go among the infected.

3. Consider, a conceit of thy strength of grace will make thee cruel to thy weak brethren in their infirmities; and surely this sin least becomes a Saint; it is the Apostles counsel, *If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meeknesse*: but how shall a soul get such a meek spirit? it follows, *Considering thy self, lest thou also be tempted.* Why are men so sharp in their censures, but because they trust too much to their grace, as if they could never fall? it was otherwise with *Bernard*, who when he heard of any scandalous sin of a Professor, *bodie illi, cras mihi* would he say, *he fell to day, and I may stumble to morrow.*

Gal. 6. 1.

4. Turn the eye from the fruitles and dangerous speculation of thy own worthiness and fasten it a while upon thy corruptions and infirmities, upon thy many deficiencies in religious duties, wants and weaknesses in prayer, omissions of occasions for the enlarging of the Kingdom of Christ, fear of the vain and wretched imputations of worldlings, and out of this consideration thou wilt be so far from self-conceitedness of thy own gifts and graces, that thou wilt find much matter, and just cause, to renew thy repentance, to continue thy humiliation, and to stand upon the guard against this spiritual pride.

5. Consider the strongest Christian hath not his strength in himself, but only in Christ; *I live, yet not I, but Christ liveib me.* As all the myrthe, and odours, and instruments of *Hesters* Purification, and all her rich and costly apparel, were given her out of the Kings house, and the Royal Crown was put upon her head by the Kings own hand: So

Gal. 2. 20.

Est. 2. 13, 17.



2 Cor 3 5.

Phil. 3. 13. 14.

1 Pet. 5. 5.

all the purity and perfection, all the righteousness and holiness, all the dignity and excellency of an holy gracious soul is *drawn from Christ*, he, and only he is the root by whom the Christian is sustained, the Spring by whom the Christian is replenished, the Sun, by whom the Christian is enlightened, the Garment, by whom the Christian is clad and covered; whatsoever goodness, grace, or excellency is in a Christian, it is Christ; and not his own; and this *Paul was willing to acknowledge*. He was not ashamed (saith one wittily) to let the world know, that Christ carried his purse for him, Not that we are sufficient of ourselves to think anything as of our selves, but our sufficiency is of God: Yea, after many years trading, this holy man sets nothing he had got, *I cannot nor my self so have apprehended*; he is still pressing forward, *I press towards the mark, for the price of the high calling of God in Jesus Christ*. How then is it, that the strongest Christian be he never so strong, should have high thoughts, and an arrogant opinion of himself? What is this but to rob God of his glory, and Christ of his grace? Mayst thou not say of every dæm of grace, as the young man of his hatcher, *Alas Master, it was thou borrowed*? Oh! Why shouldst thou be lifted up on this account? Shall the dunghill boast, because the Sun shines on it? Shall the Christian admire himself, because the Sun of righteousness hath shined on him? Oh God forbid!

6. Consider, the stronger thou art in grace, the more humbly and submissively shouldst thou carry thy self; the old rule of *quanto doctior, magis humilior* may well here take place, *quanto sanctior es, tanto te geras submissius*? By how much the more holy, by so much the more lowly. Was not Christ the fairest of all the children of men (grace being eminently poured into him) an humbled Christ? and may we not thence learn, that the highest excellency, and the greatest humility, may consist together? Many think, that to be lowly and humble, would argue to mean and abject a spirit for a strong Christian; but was ever spirit so truly heroical, and so eminently gracious as Christs Spirit? and yet never was such an humble lowly spirit in this world; men are mistaken in this thing, for a proud spirit, is the base spirit, and an humble spirit, is the raised spirit; humility is the grace that puts a varnish, lustre, beauty, glory, on all other graces, and therefore saith the Apostle to strong Christians, *Be clothed with humility*; the propriety of the word signifies, a cloathing or dressing with ribbons, with fine beautiful ornaments: It is the beautiful ornament of a Christian, and of all the graces of a Christian, it puts off grace, and every action with a grace, it graceth all graces whatsoever, and therefore by how much the more holy, by so much the more humbly shouldst thou carry thy self.

7. Consider the strength of the strongest Christian grows suitable to his strength in humility; if he be humbled, this makes him profitable under afflictions as the Vine under the hand of the Pruner dressing it; this makes him capable of the Word of God, as the broken ground is of seed, and the empty vessel is of water; this makes Christ very welcome and amiable in the eye of the soul, the fairest of ten thousands; this disposeth man to every duty, makes the yoke of Christ very easie, the soul never thrives more, when when it is humble under the strength which God hath given it, *he fills the hungry with good things*; but on the other side, if thy heart begin to swell, it is time for God to hold his hand, and turn the Cock, for all that is poured on such a soul, runs over into self-applauding, and is good for nothing: A proud heart, and a lofty mountain, are never fruitful; such a one goes backward, and not forward, he spends on the old stock, and drives no trade at present to bring in more: O the difference betwixt a Christian humble and once grown proud and insolent! when humble, he prayed in the sense of his own weakness to get strength, but when proud, he prays to shew his strength, that others may admire him. And O the Justice, if *Hezekiah*-like, he once calls in Spectators to see his treasure, that God takes away his Treasure. Indeed if God love him, he may well take that away from him, which takes away his heart from God, and so make him humble, that he may become more strong.

## SECT. XXV.

*Of Satans injections by himself.*

Satans next assaults we call injections, which are only and immediately by himself! These usually are Satans relieves; when his other assaults prove unsuccessful; then he opens this quiver, and sends a shower of these arrows to set the soul on flame, if not of sin, yet of terror and horror: These injections are *terribilia de fide, horribilia de Divinitate, terrible things of faith, and horrible things concerning God.* We may call them blasphemies, blasphemous thoughts, which the devil throws into the fantastic, infinitely against our wills, and by which he sets all within on fire; they are shot in like thunderbolts, as thick and quick as can be imagined, and they cause a trembling, even to flesh as well as the spirit, seeing there is neither pleasure nor profit in them, but a fearful expectation of speedy vengeance. But you may wonder, are ever Christians, Professors, Saints, troubled with such assaults as these? I answer, yes, the most holy hearts are many times most haunted with these horrors, it was blessed Boltons saying, *That strangers to the ways of God are not much troubled in this kind, nor ordinarily vexed with such horrors; Satan makes as much of his in this world as he can possibly, knowing that he hath time enough, even Eternity it self, to torment them in the world to come; and therefore he is not wont to wield this terrifying weapon against them, save only at some dead lift, or upon some special advantage, as under some extraordinary misery, or in excess of melancholy, to drive them thereby to distraction, or dispare, or to hinder conversion, by a diversion into by ways: But sure I am (saith he) the ordinary object, and special aim of Satans malice in this point, are only those who have happily escaped out of his clutches already and are fully, and for ever freed from his damning fury, and all deadly hurt.* And I know not whether there be any of these, which doth not less or more, at one time or other, suffer under this horror; and yet every one of them thinks himself singular in this suffering, and that it is not usual for Gods children to have such prodigiously foul and fearful thoughts put into their heads which they dare not mention for their abhorred monstrousness, neither think of at any time without trembling. I remember I was sometimes told, that in a Lecture set up at London against the Jewish Religion, and for the conversion of that people, holy Mr. Vines preaching his turn, he argued strongly against the Jews in their horrid blasphemies of Jesus Christ. In conclusion of his Sermon, he seemed to recollect himself, saying, but to whom preach I? to Jews, or Christians: If none be here but Christians, to what purpose should I recell these Jewish Blasphemies *Ah (said he) have Christians no need of such Sermons? are not Christians sometimes troubled with Satans injections of this nature against the Divinity of Jesus Christ? Alas! for my own part, I know not how to clear myself, but thus I tell you, I would kiss the feet of him that would bring me these glad tidings that I should never more be troubled with these injections, that Jesus Christ is not the Messiah, or that Jesus Christ is not God.* The Congregation being very throng, and hearing this, they gave out a groan, as if it had run through the Congregation, and had been the groan only of one man; the Relator being present, and affected with it, he told me, he supposed the meaning of that groan was this. *q. d. If thou that speakest, a knowing godly Divine art afraid of these blasphemies, how much more may we?*

## SECT. XXVI.

*Of our wrestling with Satan, as to this assault.*

IN this case that we may prevail against Satan; let us learn these Lessons As—

1. Let us learn (or at least endeavour it) that we may distinguish Satans injections, and those temptations bubbling up from our one heart: Certainly there is a difference, if we could but know, betwixt those fire-balls which are thrown in at our windows by Satan? and those sparks of corruption which fly (as it were) from our own heart, and take fire at our own sinful hearts. These differences are not agreed on by all, and yet some inward, powerful, spiritual men, lay them down thus,—

*General  
Arrow/miss:*



1. They may be differenc'd by the time when they begin to stir. All the while a man is a stranger to God, and Christ he is not troubled with such blasphemies, or at least he is not ordinarily assaulted in this manner; but when once the work of Conversion hath newly passed, or is now passing upon the man, when he is coming out of nature to grace, and declares for Jesus Christ against sin and Satan, then is the time, when ordinarily these blasphemous suggestions begin to make their apparition, and these vermin are seen to crawl in the Christians bosome, a strong probability, that they do not breed there, but are sent by Satan, in a way of revenge, for the Souls revolt from him.

2. They may be differenc'd by the manner how these blasphemies arise in Christians thoughts; Satans injections are usually violent and sudden, they come like lightning flashing into the Christians thoughts, before he hath time to deliberate with himself what he is doing; whereas that lust, which is the ebullition of our own hearts, is ordinarily gradual in its motion, it moves in a way more still and suitable to nature, it enticeth the soul, and by degrees slightly inveigles it into a consent.

3. They may be differenc'd by the effects; for Satans injections usually have a dismal horror and consternation on the Christians spirit, which reacheth often to the decomposition of the body; whereas that lust which is our own, useth to please us better: We naturally like the conceptions of our own mind, as we naturally love the children of our own loyns.

I know some others approve not of these differences, for neither the time, nor their violence, nor their suddenness, nor their independency (which some also make a difference) nor their horror, nor their unnatural consternation, or terrour, are so proper to Satans injections, as that our lusts may not partake of all these accidents: *To say that our lusts may not push out on a sudden, or be independent, or that they may not be unnatural or terrible is hard, saith Mr. Capel.* These differences therefore we lay down but as topical, and not as demonstrative: It were happy, if we could be absolutely resolved, that all our blasphemous thoughts were injections of Satan, and not from our lusts, for then we might say, they were Satans sins, not ours, so long as we are passive, and not active in them: And therefore I see no reason but we may study the point, though it be a work too hard for most men to find out.

2. Let us beat them back so well as we may, let us never consent, or approve of them, and we are safe: This may comfort us, whether they come from Satan, or our selves; and upon this ground some would not have us perplex our selves too much with needless queries, which thoughts be Satans, and which be ours, for if we reject them, whether they come from him or us, they are not at all imputed to us. The rule runs thus; *That only is ours, which we accept and assent unto; When I do that I would not, it is no more I that do it, saith Paul;* therefore no more is imputed by God, than is seen and allowed by us; if it come from Satan, it is no sin of ours at all; if it come from our lusts, sin it is materially, but not formally, for the guilt is done away in that we do not allow it, but abhor it. *John Climachus* tells a story of one, who being assaulted with a spirit of blasphemy for twenty years, he writ a Letter to a good old man of his sad condition, the matter sifted, and found out that the poor Monk had been long assaulted, but during that time, he prayed and fasted, was sensible of it, but never consented to it; the old Saint fell a laughing, and coming to the tempted person, whom he found grovelling on the ground, *Come* (said he) *stand up, and lay thine hand upon my head,* which when he had done, *thy sin* (said the old Soldier of Christ) *be upon me, for the time past, and time to come,* which no sooner said, but the sickly tempted man grew healthy and strong, his disease both chronick and acute, immediately vanished, his mind was settled, and Satan avoided: It is the concurrent judgment of our best Divines, that blasphemous thoughts resisted, and not consented unto, are not our sins but our crosses: or suppose there be any tainture on our parts, yet condemning them in our judgements, and abhorring them with our hearts, Christs precious blood takes away the venom of all. It was good Divinity, though but ill Poetry, *Tentans non ledit, nisi cum tentatus obedit.*

3. Let us not dispute or reason the case with Satan, but at the very first approach bid Satan avoid: Thus Christ did, when Satan tempted him to fall down and worship him, *Avoid Satan,* saith Christ: The devil is an old Sophister, of above five thousand years standing, in the School of hideous temptations, and hellish policies; and we are but novices of yesterday, and but a little acquainted with his methods, devices, and depits; and therefore if we will debate this matter with the devil, we may be more and more con-

founded;

Rom. 7. 20.

Scala Paradisi  
§ gradu 23:

founded; surely it is better to bid Satan *avant*, instead of disputing, there should be loathing, our hearts within us should rise at the injection, and throw it away with detestation, as Christ Jesus did, and then will Satan depart, at least for a season, as he did from Christ.

4. During the hour and power of darkness, avoid solitariness and desert places, there Satan hath the greatest advantage for all his assaults. Is not this the meaning of the Preacher? *Two are better than one, and woe be to him that is alone, if he fall, he hath none to help him up.* When Christ was to be tempted of the devil, *the spirit led him into the wilderness:* And why into the Wilderness, but that Satan might have all the advantage against him, in respect of the place? Indeed, no place is free from Satans temptations, *Lot* was caught in a Cave, *David* on his house, *Adam* in paradise: We see how busie Satan is with us in our publick Assemblies, yet of all places, none so fit for the devil as solitary places; *when he is gone out of a man, he walketh through dry (or solitary) places,* and while he is in a man, by way of possession, he carries him *into the wilderness*, or solitary places: When did Satan assault *Eve*, but when she was alone? When did he assault *David*, but being alone on his gallery? When *Lot's* Daughters, but when they were alone in the Cave? He is a Prince of darkness, and therefore passeth all his exploits in as much darkness, secrecy, and silence as he can. I might instance in \* others; but give me leave to speak a little of my own experiences in this kind, much of my time I have spent in eminently famous and publick places, but at last weary of those hurries, jars, envies, pride, discord, and policies, of men in streets and towns, I resolved to spend the remainder of my time, for the most part, in the silent gardens, fields, and woods; there sometimes I was taken with the various tunes of melodious birds, and occasionally they have lifted up my heart in spiritual songs, and Psalms, and Hymns: But alas, I find these places; are no freer from temptations, than they that are more publick; Satan hath his temptations of another sort, and especially his most hideous and horrible injections in such places more than publick. And this more resolves me than all the arguments that ever I read, of the error of those *Eremites* and *Votaries* of old, who, to free themselves from Satans malice, and for more holiness, voluntarily forsook the societies of men, and lived by themselves in woods, and wildernesses; And yet is there no mean betwixt these two extreams? is not society good? and is not solitariness good in their times and seasons? I dare not for a world deny either, and I think he is no Christian that makes not use of both: Hence I say, that in the very time of the assaults, or of Satans injections, it is good to avoid solitariness, as of choice; yet if God, by virtue of our calling, shall draw or lead us into solitary places at such a time, we need not fear, *Jesus Christ was led of the spirit into the wilderness, to be tempted of the devil.* If we are led into a wilderness by Divine Providence, and in our calling, and that we run not our selves rashly into a temptation, we may confidently expect a comfortable issue out of it. But herein we had need of caution and direction. 1. For caution, beware that in solitary places we yield not to roving, ranging thoughts, be time there spent must not be unprofitably spent: Indeed, the heart is a wandering thing, like a mill ever grinding, ever in a motion, take heed then, watch over it, give it not leave to muse unprofitably. 2. For direction, carry we our selves so in solitary places, that we may say with *Scipio*, we are never less alone, then when we are alone; or rather, with Christ, *I am not alone, for the Father is with me.* There is a sweet liberty (when we are solitary) of conversing with God, there may we make our addresses to him, and sharpen our prayers, and meditate on him, and on his word and works: And thus in a wilderness we may have safety, for as the hills compass *Jerusalem*, so doth the Lord compass his people, whiles they are in his service.

5. We must have a care to avoid Idleness, holy exercises, and the duties of our lawful callings should then be our work: For holy exercises, I commend conferences with others; to ask counsel, and to acquiesce in counsel well given, is a present cure: Prayer also is a duty taught us by Christ, *Lord, suffer us not to be led into temptation,* q. d. Lord rebulke Satan, and restrain his malice; that either he may not cast his hellish wild-fire of blasphemous thoughts into their our minds, or at least that they may be quenched at their first entrance, and not inflame our concupiscence with the least liking of them. And for our particular callings, follow them with all diligence, by this means we shall have no leisure to hearken to Satan, and in them seasonably we serve God our Father, as well as in our general callings.

6. If for all this we cannot be rid of these sad injections, be we not therefore over-much grieved, but seeing they are Satans sins, and not ours, let them pass as they come, without



any great trouble. Some of bold spirits tell us, that in this case we may deride Satan, not haughtily, but holily, as if we should say, *Sir Satan, thou unclean spirit, if thou couldst do me any greater mischief, I know thou wouldst do it, but I regard thee not, for I call on God as my helper against all thy assaults.* The proud devil cannot endure himself to be contemned;

|| Gerson Tom.

3. Col. 442. Et

part. 4. Col. 974.

ed. and this holy contempt of Satan, hath proved the cure of some poor tempted souls; as || Gerson affirms,

## CHAP. V. SECT. I.

*Of the devils furious assaults in the end and period of our life,*

**T**He fourth and last period wherein Satan assaults or combats with us, it is in the end and period of our life; and in prosecution of this, first we learn some of those depths or wiles of Satan against us, and then practice we those duties that concern us in our wrestling with him at such a time.

|| Boltons discourse of his pinels.

His assaults are usually sharpest then, thus || one tells us, *Amidst the variety of Satans methods, he is for the most part constant in one piece of policy, and that is this, he conceals his greatest fury, his most desperate assault unto the last; he reserves his fiercest dart, his deadliest poison, his sharpest sting, until he meet us on our Deaths-bed.* Another of our Worthies, agrees with him, *As evil spirits are ever busie and restless in their assaults, so their last conflicts use to be most vehement, whether it be for that now the Soul is passing out of their reach, or whether it be for that the painful agonies of death yield them more hopes of advantage, since the Soul, while it is struggling with those last pangs, must needs have her powers distracted in her resistances: Cruelty, where it would prevail, will be sure to lay most load upon the weaker.* I have often wondred, why all the Saints are not then most troubled; some we see pass out of the world without any molestation, but it is not for want of Satans will, God hath him in a Chain, and rebukes Satan, and the holy Angels guard the Saints and keep off devils, otherwise I believe not one should pass out of this world, but Satan would assault him with all his fiery darts; yet as he tempts all in life, so it is the Lords pleasure that in death he should have a liberty to fall on some, and them he assaults with his fiercest dart, his deadliest poison, his sharpest sting indeed; and of some of these I shall speak.

## SECT. II.

*Of the several assaults of Satan at our death.*

**B**UT what are those deadly machinations which the devil useth at this time? Here we are at a stand: Alas, we know not the secret projects of silly men like our selves, much less can we attain unto the understanding of all the infernal plots of subtil devils, such knowledge is too wonderful for us, our clew hath not line enough to fathom these depths of Satan, yet (as golden mouth'd *Hall*) *Though we be not able to discern those infinite and hidden particularities of diabolical arts, yet our woful experience and observation hath taught us some general heads of these mischievous practices.* I cannot say I can tell you any of their assaults at such a time by my own experience, for I have not yet passed those pikes and pangs of death, yet may I bring in the experiences of others, and so guess at the variety of Satans assaults at the point of death. For instance, some he moves to an ungrounded confidence in God, others to a distrust, where they have sure grounds of true belief; some he works to a spiritual pride, and over-weening opinion, others to a defectiveness of spirit, so that they cry; *Why art thou cast down, O my Soul?* Into some he throws many needless scruples, affrighting them even from lawful actions; into others he darts presumptuous thoughts; that nothing startles them, be it never so wicked; some he smooths up in the good opinion of their graces, or gracious disposition, others he beats down with a disparagement of the true graces planted in them by Gods own Spirit; some he feeds with a sweet contentment of their own righteousness and gracious actings, others he endeavours to freeze up with a dulness and deadness in all their duties; some he flatters with an unfailable assurance of their happy condition, and of their Election unto glory, others he tempts to a careless indifferency, and stupid neglect of their future

hop Hall  
evil Angels.

future estate; some he objects against, in that the measure of their sorrow and contrition is insufficient, others he perswades, that the less vehemency of penitent sorrow, without straining it to any further afflictive degrees of sorrow for sin, is sorrow enough; into some he throws flames of hell-fire, and presents death to them as the King of terrors; others he turns into stocks and stones, so that they mind neither Death, nor Judgement, nor Heaven, nor Hell, nor any thing of that Eternity that is before them. But because I speak only of believers, and their assaults, this I observe, that most what he either tempts to presumption or despair, either he puffs up poor souls with some ungrounded presumptions of present safety, and future glory, or he casts undue and unjust fears into the consciences of them that are most tender and weak; and therefore passing by all the rest, I shall take notice only of these two assaults, and give directions how to wrestle against them.

## SECT. III.

*Of the assaults of Presumption.*

1. **I**F Satan takes this course to tempt us to Presumption, it is usually on this principle, *that our lives have been holy, that we have walked before God in truth, and with a perfect heart, and have done that which is good in his sight.* I will not deny, but this may be done, *Hezekiah* is not condemned; but commended in this very saying, our duties, and graces, and gracious actions; as to the matter of sanctification, are precious metal, and as they have the Image of Christ upon them, and for them we may bless the Name of God; but as to the matter of justification, we are to renounce all, and as to the matter of Sanctification, we are to attribute the strength, the power, and the glory of all unto Jesus Christ, and nothing to our selves. If either we trust to them, or rest on them, or expect salvation in them, or by them, or pride our selves in the exercise of them on our dying beds, it is Satans temptation, and we had need to look to it, and avoid it.

## SECT. IV.

*Of our wrestling with Satan in this respect.*

**W**Hich that we may, let us observe these rules.

1. Consider, whatsoever good we have done, or howsoever holy we have been, it was not of our selves, but of the free gift and grace of God in Christ: *What have we that we have not received? and if we have received it, why do we glory,* 1 Cor. 4. 7. *as if we had not received it?* It is storied of Mr. Knox, that the night before his death, he slept some hours with great quietness, often sighing and groaning, whereupon when he awaked, the standers by asked him how he did, and what it was that made him mourn so heavily? to whom he answered, *In my life time I have been assaulted with temptations from Satan, and he hath oft cast my sins into my teeth to drive me to despair, yet God gave me strength to overcome all his temptations: But now the subtil Serpent takes another course and seeks to perswade me, that all my labours in the Ministry and the fidelity that I have shewed in that service, hath merited heaven and immortality, but blessed be God that brought to my mind these Scriptures: What hast thou that thou hast not received? and not I, but the grace of God in me, &c. With which he is gone away ashamed, and shall no more return. And now I am sure that my battel is at an end, and that without pain of body, or trouble of spirit, I shall shortly change this mortal and miserable life, with that happy and immortal life that shall never have an end. Oh that it may be with us, that Gods grace may be all, and we may be nothing: We are* 2 Cor. 3. 5. *not sufficient of our selves to think as of our selves, but all our sufficiency is of God.*

2. Rest not on anything on this side Jesus Christ, neither grace, nor duties, nor holiness, are to be trusted upon: It is true, we must hold them fast, in point of practice and obedience, but it is our sin and danger to hold them fast in reliance and confidence; do them we must, but glory in them we must not; we may remember on our death-beds what we have done, and how holy we have been in obedience to God, and by the grace of Christ; yea, we may go further and desire God, to remember us concerning them: Remember me, O my God, concerning this also, and Neh. 13. 22.



*Spare me according to the greatness of thy mercy: Nehemiah had done many good offices to the Church of God, and he desires God to remember him in respect of them; Think upon me, my God, for good, according to all I have done for this people: yet we are not to boast of them, to trust in them, or to expect a reward for them, it is not proper, but secundum, not for all I have done, but according to all I have done: As Christ will reward his Saints according to their works, so Nehemiah prays, Lord, think upon me according to all I have done, as being the best witnesses of my inward righteousness, but not for what I have done, as if I should merit heaven by my just deservings. Our Saviour tells us When we have done all we can do, that still we must say, we are but unprofitable servants: How? unprofitable; this title is given to evil servants, Cast ye the unprofitable servant into utter darkness; and they are all unprofitable, there is none that doth good, no not one. Certainly this shews what our merits are, if God should be severe: Can a man be profitable unto God? If thou be righteous, what givest thou him? or what receiveth he of thy hand? Take heed then of resting on, or trusting to any righteousness or works of thy own, they are no cause of heaven, and therefore not to be confided in.*

3. Roll we our selves on Christ, and Christ alone for life and for salvation. *Belarmine could say, after all his disputes for relying on works, on Saints, and Angels, minus est, &c. the safest way is to rely on Jesus Christ, works, Saints, and Angels, may be for the comfort in their way, and at time of death. I would have an especial eye to Angel-protection, of which afterwards; yet I must needs say, that Faith is not content with the presence and assistance of an Angel, except the Lord Jesus Christ be there himself. When God promised to send an Angel with his people to drive out the Canaanites, the Israelites mourned, and no man put on his ornaments; they put on blacks, like a loving wife that would have her husband: What do you tell her of sending a trusty servant with her? nothing will content her but her husband: So when our faith is set on work, it makes us but sick to tell us of an Angel, except we may have Christ Jesus also, him or none, he is our righteousness, and he will be sure to be our strength: At what time I am afraid (saith David) I will trust in thee. Indeed all the Saints are taught the same Lesson, to renounce their own righteousness, and to expect all from the pure mercy of God in Christ, which act of faith is so pleasing to God, that such a soul shall never be ashamed. A Heathen could say, when a bird scared by a Hawk flew into his bosome, I will not betray thee unto thy enemy, seeing thou comest for sanctuary unto me: How much less will God yield up a soul unto its enemy, when it takes sanctuary in his Name, saying, Lord, I am troubled with such and such a temptation, but I trust in thee, I rest upon thee for life and for salvation: O take me into the bosome of thy love for Christs sake! O cast me into the arms of thy everlasting strength! I have no confidence in my self, or any other, into thy hands I commit my cause, my life, my soul, or whether I live or die, here will I stick, and here will I abide for ever. Oh blessed Soul, that thus avoids Satan, and rolls it self on Christ, and Christ alone for its eternal happiness.*

## SECT. V.

## Of the assault of despair.

**B**UT Satan (it may be) takes another course, if men will not presume, he endeavours with might and main to drive them to despair; this is the Gulph that swallows up Souls, and therefore Satan makes sure, if he can but prevail in this assault; and to that end, he sets before their eyes all the gross sins which ever they committed, and all the judgments which those sins have deserved; These he writes (as it were) on the Curtains of their beds, and endeavours as much as he can to keep their eyes upon them, q. d. Read here the bloody characters of thy scarlet sin, peruse the greatness, the multitude, the heinousness of thy transgressions; the word is, that no unclean thing shall enter into the Kingdom of God; and canst thou hope with all thy sins to pass through those golden gates? there shall in no wise enter into them any thing that defileth, neither whatsoever worketh abomination, or maketh a lye: and standest not thou guilty of all these sins? What hope then to enter through those gates into the City? Come, despair and dye, expect nothing but the wrath of the Judge, and the wages of sin, viz. death eternal, both of body and soul.

Thus Satan tempts, he knows that he must now or never prevail, for if their souls once go to heaven, he shall never vex nor trouble them any more.

## SECT.

## SECT. VI.

*Of our wrestling with Satan as to this last assault.*

**T**O this last assault of despair, I have spoken before in Chap. 3. Sect. 5. which in this case may be reviewed, yet a few considerations I shall add here, and then I have done.

1. Consider, it is as easie with God, upon true repentance, to forgive the greatest sin as the least, and he is as willing to forgive many, as to pardon one, and his mercy shineth more in pardoning great sinners, then small offenders; as appears in the examples of Manasseh, Magdalen, Peter, Paul, &c. Moreover, the Law entred, that the offence might abound, but where sin abounded, grace did much more abound. O blessed Word.

2. Consider, that Christ is the remedy appointed by God the Father to save sinful souls; If then Satan tell us we are miserable sinners, and must despair, we may answer, Christ came into the world to save sinners, Mat. 9. 13. Isa. 53. 5. 2 Cor. 5. 21. Thus blessed Mrs. Katherine Stubbs wrestled with Satan, as appears in that Dialogue: *How now Satan, what maketh thou here? art thou come to tempt the Lords servants? I tell thee (thou hell-hound) thou hast no part nor portion in me, nor by the grace of God ever shall have, I was, now am, and shall be the Lords for ever; yea Satan, I was chosen an Elect of Christ unto everlasting Salvation, before the foundation of the world was laid, and therefore thou must get thee packing; thou damned dog. But what dost thou lay to my charge, thou foal Fiend? Ah thus I am a sinner, and therefore shall be damned: I confels indeed that I am a sinner, and a grievous sinner, both by original sin and by actual sin, and that I may thank thee for; and therefore Satan, I bequeath my sin to thee, from whence it first came, and I appeal to the mercy of God in Christ Jesus: Christ came to save sinners (as he himself saith) and not the righteous: Behold the Lamb of God (saith John) that taketh away the sins of the world: the Blood of Jesus Christ doth cleanse us from all sins. And therefore I constantly believe my sins are washed away in the precious Blood of Jesus Christ, and shall never be imputed to me any more. But what sayst thou now Satan? dost thou ask me, how I dare come for mercy? I tell thee Satan, I am bold to come unto him through Christ being assured, and certain of pardon and remission of all my sins for his Names sake: For doth not the Lord bid all, heavy laden with the burthen of sin, to come unto him, and he will ease them? Christs arms were spread wide open upon the Cross to embrace me, and all penitent sinners, and therefore I will not fear to present my self before his foot-stool, in full assurance of his mercy for Christ his sake; what more Satan? dost thou say, It is written, that God will reward every one according to his deserts? So it is written again, thou deceitful devil, that Christs righteousness is my righteousness, his works my works, his merits my merits, and his precious blood a full satisfaction for my sins: O but God is a just God (thou sayst) and therefore in Justice must needs condemn me: I grant Satan, that he is a just God, and therefore he cannot in Justice punish me for my sins, which he hath already punished in his own Son: It is against the Law of Justice, to punish one fault twice; I was, and am a great debtor unto God the Father, but Jesus Christ hath paid the debt for me, and therefore it stands not with the Justice of God to require it again; and therefore avoid Satan, avoid thine fire-brand of hell, and tempt me no more, for he that is with me is mightier then thou, even the mighty and victorious Lion of the Tribe of Juda, who hath bruised thy head, and hath promised to be with his children to the end of the world; Avoid therefore thou dastard, remove thy siege, and yield the field won, and get thee packing, or I will call upon my my grand Captain Jesus Christ, the valiant Michael, who beat thee in heaven, and threw thee down to hell, with all thy bellicose Train, and devilish crew. She had scarcely pronounced these last words, but she fell suddenly into a sweet smiling laughter, saying, Now he is gone, now he is gone, do you not see him fly like a coward, and run away like a beaten Cock? he hath lost the field, and I have won the victory: even the Garland and Crown of Everlasting life, not by my own power and strength, but by the power and might of Jesus Christ.*

3. Peruse the evidences which in former times we have gathered and kept for such a time as this: Have not many Saints avoided Satan thus, and got the victory? I shall instance in that one, recorded in Mr. Callamers ark, who



reports of her thus: I knew (saith he) a very godly woman, who in her life time had taken a great deal of pains to compose, and write down her evidences for heaven, and who also kept a diary of her life, and wrote down how she spent every day, is pleased God to with-draw himself from her for a while, and to let the devil loose, who tempted her to dispare, told her she was an hypocrite, and formalist, and had no true grace in her; she sent for me, made her bitter complaints to me, and sadly bewailed her condition; then she told me (which before I knew not) how she had spent her life, how careful she had been in searching her ways, in observing how she spent every day, and how exact in collecting evidences for heaven: The book was sent for, I read a great part of it to her, and took much delight and content in what I read, and is pleased God to come to her with comfort in the reading of it: She showed her staff, and her bracelets, and thereby quenched the fiery darts of the devil.

4. Improve the comforts and precious promises which are most suitable to our conditions, I shall instance in these, — Behold Satan hath desired to have you, that he might sift you as wheat, but I have prayed for thee, that thy faith fail not. — For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. — Having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them upon the Cross, and so through death hath destroyed him that had the power of death, that is the devil, that he might deliver all them which for fear of death were all their life subject to bondage. — And the God of Peace shall bruise Satan under your feet shortly. — The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. His rage is greatest, when his time is shortest, even as the darkness is greatest a little before day, but this is a sign that a calm is at hand; the devils grand temptations, are messengers of his retiring, as when the strength of an enemy is wasted, he will make one or two furious assaults against the Castle, and then he raiseth the siege: And is not this the voice of Christ, Come unto me all ye that labour, and are heavy laden, and I will give you rest. Sooner must God deny himself, or disrobe himself of the brightest beam of his glory, and of the fairest flower in his Garland of Majesty, which is his mercy, before he deny pardon of sin to the truly penitent: Thou sayst thy sins are as black as hell, as red as blood, as foul as Sodom, yet saith Christ, Come and welcome. But above all others, methinks there is one promise which is able to quicken and freshen vigour in the most despairing soul: Let the wicked forsake his wayes, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon, for my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord: For as the heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts than your thoughts. Thus the Lord draws his people to the Fountains of grace, and drives them from despair, by a consideration of his transcendent and unlimited mercies: It seems they had reasoned thus, we have been so wretched by rebellions, that there is no returning unto him, there is no hope of pardon: What, saith God, will you measure my mercy by your mercy? why, there is as great odds between my wayes and your wayes, my thoughts and your thoughts, i. e. between my mercy and your conceits of my mercy, as there is distance between heaven and earth. O golden promises!

5. Pray earnestly that now the Lord may step in, and help us by the power of his might. This was the way of the Saints of old, the holy Sister of Basil, and Melancton, whom *hieronymus* magnifies for their sanctity, besought God with great fervency, that those envious spirits might not hinder them in their last passage: And devout Bernard to the same purpose, when he drew neer his end, he sued to his friend for his earnest prayers, that the heel of his life might be kept safe from the Serpent, so as he might not find where to fix his sting: Arm me for my last brunt (prayed divine Hall) O my God, stand by me in my last combate, make me faithful to the death, that thou mayest give me a Crown of life. Why thus let us Pray in this case of despair: Remember me, O God, according to the multitude of thy tender compassions, and blot my iniquities out of thy remembrance for thy Names sake, impute not unto me those hellish thoughts suggested by Satan, which through thy grace I detest unfeignedly, under which I desire to be humbled, and from which I beg to be delivered: Return, O Lord, cause the light of thy countenance to shine upon me, refresh my parched soul with the fount of thy mercy, dispel the mists of this black temptation, rebuke Satan, and

and restrain his malice: Thou art the God of peace, tread Satan I beseech thee, under my feet shortly; that with a quiet and cheerful spirit I may finish my course: Oh plead my cause against the enemy of my Soul, and of thy glory! Lord, how long wilt thou look on? rescue my soul from these fiery assaults of the wicked one, I am fore troubled; I am bowed down greatly, I walk in heaviness all the day long, my heart panteth, my soul is exceedingly disquieted with temptations, this thou hast seen, O Lord, keep not silence; O be not far off from me, stir up thy self, and awake to my judgement, curb and chain up Satan, that he may molest no longer, and strengthen thy poor servant, that through thy might I may conquer and triumph over him: *And my soul shall rejoice in the Lord, it shall rejoice in his Salvation; all my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and needy from him that spoileth him?* Psa. 55. 9, 10.

6. Above all, take the shield of Faith in Jesus Christ, wherewith we shall be able to quench all the fiery darts of the wicked: Our Faith will do wonders, if thereby we take Christ Jesus, and set him against the Tempter, we are not so weak in the hands of Satan, as Satan is in the hands of Jesus Christ; turn him then over to Jesus Christ, and let Christ alone with him: Thus did the aforesaid Mrs. Brestergh, after a great conflict with Satan; Satan (said she) reason not with me, I am but a weak woman, if thou hast any thing to say, say it to my Christ, he is my Advocate, my Strength, and my Redeemer, and he shall plead for me. It was the speech of Tulerus, one that Luther prized above all, Though (said he) the Mariners, make use of their Oars in the time of calm, yet when a storm comes down, the Mariners leave all, and fly to their Anchor: So though at other times we may make use of resolutions, vows, &c. yet when the storm of temptation comes down, nothing then so good as to fly to the Anchor of Faith, or to cast the Anchor of Faith into the vail; then Christ, and none but Christ, Lord, though thou sleepest me, yet will I trust in thee: And Satan, though thou sleepest me, yet will I keep to Jesus Christ. \* I remember a story of one Christopher Hest, a Senator of Halens in Swedia, who lying on his deaths-bed, one like a Scribe, or Scrivener, appeared to him, who bringing paper, pen and ink, sat down at the Table, and in this manner spake to the sick man, O Christopher, number all thy sins in their order, which ever thou committedst, for I am sent of God that I may write them down, and carry them to the Tribunal, where thou must shortly give an account. At these words, the dying man lifting himself up in his bed as well as he could, knowing that now he had to deal with Satan, he answered boldly, If I must number my sins, first then write over them the title, and let this be it, The Seed of the Woman shall bruise the Serpents Head; and to this title (said he) do thou under-write all my sins: The devil in his feigned habit, no sooner heard this answer, but presently he vanished. What, is Satan busie to work our souls into despair? let us then stir up our selves to believe, and rowl our souls upon Jesus Christ for life and salvation, and Satan will avoid. Eph. 6. 16.

\* Brent. Tom. 5.  
in Epist. dedicat

Gen. 3. 15.

7. Mind the witness of the spirit, either in former times, or at this time. Sometimes when Satan is most busie, the Lord steps in with his own testimony, and stops the Lions mouth, that he can say no more: Surely this should be minded. And this minds me of those horrid temptations which my dear and Reverend Brother M. Edw. Gee had on his deaths-bed: At that time of his last sickness I went to visit him, and I found him as full of spiritual ravishings and heavenly joyes as (I thought) his heart could hold, he expressed them so largely, in a continued speech, for a long time, that I could do nothing all the while but admire, and give God the glory: But about two hours after I had left him, and was gone, Satan began his assaults of diffidence and despair, thrice he assaulted him, and nothing was seen or heard by the witnesses waiting on, but that at the first time Master Gee said, Away with thee, away with thee, thou Accuser of the Brethren, God confound thee. And when Satan assaulted him the second time, he said, Who is he that condemnes? it is God that justifies: And I know that God will tread Satan under my feet; he that is in me, is stronger then he that is against me. And when Satan assaulted him the third time, he said, Now have we beaten him, I am nothing; but what I am, I am by the grace of God: Whether at this time, or at another, was a very remarkable temptation, and I shall declare it (as it is given in to me) in Mr. Gees own words: A Minister, and some others being with him, he told them thus. — I was praying (said he) to God my merciful Father in Christ Jesus for the main thing, viz. that he would strengthen, and perfect, and give me life everlasting: To which purpose I used that Scripture in Psa. 138. 8. The Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever



ever forsake not the works of thine own hands. — And then (said he) the devil came to me, and suggested thus: Is true, thou prayest, and usest Scripture as an argument in prayer, and thou sayest, thou believest, but God will give mercy only to them that are true believers: And now what proof or evidence canst thou give me, that thou art a true believer? Upon this, said Mr. Gee, I was in a most woful condition, and it was far worse with my soul than any pangs of death: I was full of horror, and terror, so that I was ready to tumble off my bed into the grave; yea, into the pit of hell, and I was ready to cry out, Oh damned wretch that I am! And I was the more full of horror, because I had said so much of my assurance and joy to them that were about me before: But this temptation lasted but a while: For 1. God, my most merciful Father in Christ Jesus, came in to my Soul with his testimony. And 2. Christ, my most blessed Redeemer, came into my soul with his testimony. And 3. The Spirit, my Sanctifier, came into my soul with his testimony, and they writ their testimony in my heart, as if I should write upon paper with a pen and ink, and God, my most merciful Father, enabled me to say to Satan, thou implacable and irreconcilable enemy of my soul, away with thee, away with thee, its true what thou sayest, that none but true believers can receive any comfort and strength from God: But see thou here, I have, a three fold testimony, that I am a true believer; God my most merciful and heavenly Father, Christ my most blessed and dear Saviour, and the Holy Spirit: I have these three witnesses, and therefore away with thee. And now (said he) the Devils mouth was stopped, and my Soul triumphed: so that I had a fuller testimony of the Spirit after this conflict, and more joy than ever I had in all my life, as I remember; nay I had more joy than I can conceive, or an Angel can expresse. I tell this (said he) for Gods glory, and for your good; and I pray you tell it to others, that so they may know what malice and spite the Devil bears to their Souls, and likewise that they may be comforted as I was. And if the Lord deals thus with any of us, if he come with this seal, Oh let us mind it, and make the same use of it as he did, in repelling Satan, and then we may expect the same he had, both victory, and joy, and triumph.

*Soli Deo Gloria.*

# MINISTRATION OF, AND COMMUNION WITH ANGELS.

By ISAAC AMBROSE Minister of  
the Gospel.

Psal. 91. 11, 12.

*He shall give his Angels charge over thee, to keep thee in  
all thy wayes ; they shall bear thee up in their hands, lest  
thou dash thy foot against a stone.*



LONDON,

Printed by S. and B. G. for Rowland Reynolds, and are to be sold  
at the Sun and Bible in the Poultry, 1673.



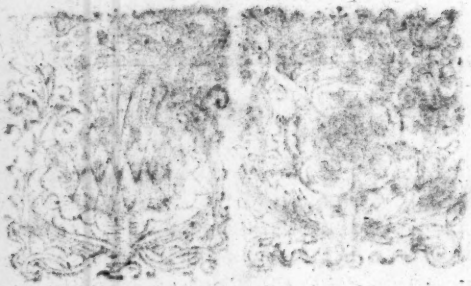
MINISTRATION OF

COMMUNION

ANGELS.

THESE ARE THE WORDS OF THE LORD

WHICH HE HATH GIVEN TO US  
TO REMEMBER HIM AND HIS BLOOD  
WHICH HE HATH GIVEN FOR US



TO BE USED IN THE CHURCH OF ENGLAND  
AND IN THE SOCIETY OF FRIENDS

# PROLEGOMENA.

## SECT. 1. Of the Occasions of them,



Ministration of Angels is a point both Scriptural and Practical: that such a thing is, no Christian doubts that ever I yet heard of; only the manner of ministration may seem strange to them who are not thoroughly acquainted with the subject. I perceive by what hath been told me by a precious Friend, that such as have lately discusst of Angels, have met with the censure of more curious conjecture, than of evidence in their discourse, reason not reaching to the Subject, and Scripture not speaking distinctly of it. I deny not but some may have met with that censure in respect of some Controversies about the deputation of Angels; yet in other things not controverted. I verily believe notwithstanding all censures they have brought truth a-bed. It is in my mind what Peter Martyr saith, that to enquire of the Angels accurately and subtilly is, magis ad curiositatem nostram, quam ad salutem; and he wiseth that School-men in their knotty, thorny, and unprofitable discourses had observed this; and yet he confesseth, it is profitable for us to know how the Angels are destined to our ministry, for thereby we understand Gods goodness towards us, and therefore of this (saith he) the Scripture is not silent. Yea of this (saith Musculus) the Scripture is very full. Yea the Scripture (saith Calvin) standeth most upon this, which makes most to our comfort, and confirmation of Faith to wit, that the Angels are distributors and administrators of Gods bounty towards us, and therefore the Scripture reciteth, that they watch for our safety. Psal. 91. 11. Psal. 34. 7. Gen. 16: 9, &c. Howsoever, I approve well of the caution, and it was therefore my resolution to have altered my method, and every Section, where the difficulty lay, first, to have delivered my own Texts: Secondly, to have backed them with such Authors as are most Orthodox: Thirdly, to have proved them by Scriptures: Fourthly, to have given in Experiences. But the press having receiving my papers, went on too fast for me, and I was prevented, before I was aware. And yet I set not but the thing is done, though not so distinctly in the method as I had purposed: if any thing be wanting, it is only the citation of such Authors as I most build upon, and of those Texts of Scripture which they so numerously cite. I shall now therefore lay the foundation, on which I make it my work to superbuild, and this (sub I cannot do it otherwise) I shall pin upon the front or porch of the following fabrick, that all the work that follows may seem less strange, and become more edifying to the intelligent reader.

|| Pet. Mart.  
Class. 1. Loc.  
Com. c. 12. §. 21

|| Musculus in  
Psal. 34 v. 7.  
|| Calvin, Instit. l. 1  
c. 14. §. 6.

## SECT. 2. Of the sayings and proofs of Dr. Usher, Bishop of Armagh.

East any thing I write, may be thought novel, I appeal unto others both godly and Orthodox Divines. And first let us hear what || one of our Worthies (if not most worthy) hath said of the several kinds of Angel-Ministration. The Offices which Angels perform towards man, are either in this life, or in the life to come. In this life the good Offices, which the Angels perform towards the godly, are either as instruments to bestow on them good things, or to keep them from evil things; the good things partly concern the body, and partly the Soul; for the body, 1. They are used as instruments to bestow things for the preservation of it, and to bring necessary helps to men in their distress, as to Elias and Hagar. 2. They are appointed of God to be as a guard and garrison unto his children: to comfort and defend them walking in their lawful callings, Psal. 34. 7. and 91. 11. 3. They give an happy success to them in the good things they go about, Gen. 24. 7. 40. 4. They are appointed as watchmen over the Saints, that by their presence they might keep their bodies

|| B. Usher  
of Divinity.



in shamefastness, holiness, and purity, 1 Cor. 11. 10. And for the Soul, they are 1. To reveal the will of God to the Saints, and to inform them in things which he would have done, *Acts 10. 1. 2. To stir up good motions in their hearts. 3. To comfort them in sorrow, as Christ was comforted, being distressed in soul, Luke 22. 43. 4. and as Paul was comforted, Acts 27. 23. 24. 4. To rejoyce at the conversion of Saints, Luke 15. 10. Again, the evil thing from which the good Angels do keep the godly, do partly concern the body, and partly the soul: the evils of the body are either without us, or within us; the evils without us from which we are preserved by the Ministry of Angels, are 1. From those dangers that one man bringeth upon another. 2. From those they are subject unto by reason of wild beasts. 3. From those they are subject unto by reason of other creatures without life. 4. They do not only preserve the bodies of the Saints, but all things are theirs, as their goods, wife, children, and families: the evils within us, from which also the Angels keep the bodies of Saints, are 1. Sickness. 2. Famine. 3. Death. And as thus for the body, so the evils of the soul from which the Angels keep us, are the evils of sin, and that two ways. 1. By their continual presence. 2. By their power. Lastly, the Offices which the good Angels are to perform towards man after this life. 1. They carry the souls of the godly being separated from the body, with comfort into Heaven, *Luke 16. 22. 2. They wait upon Christ at the day of Judgment to gather all the faithful unto him, and to separate the wicked from among them, Matth. 24. 31. 51. and to rejoyce at the sentence which he shall give. This Analysis we have from the eminently able, and worthy Divine, the glory of this, and our neighbour Nation: his character is Antiquitatis primæve peritissimus, orthodoxæ religionis vindex, æquæ et errorum malleus, in conclusionibus frequens, facundus, præpotens, vitæ inculpate exemplar spectabile. And for his Catechism, out of which it is taken, it is the sum and substance of Christian Religion, upon which all a more sure foundation we build our Faith, and ground all our hopes.**

Sect. 32. Of the Sayings and proofs of M. Edward Leigh

A Systeme, or body of Divinity. by Ed. Leigh Esq; and M.A. of Magd. Hall, Oxon.

**A** Northern of our Wonders gives us another Subeams, best of the Ministrations of Angels, and of our Communion with Angels, as thus. Their Ministrations, or service in respect of the Church and People of God, is ———— 1. They are glad for the good which befalls the Elect, *Luke 20. 14. Luke 15. 10. 2. They reveal unto them the will of God, Dan. 9. 9. Revel. 1. 1. 3. They keep the Elect from dangers both of Soul and body, so far as is expedient, Gen. 19. 16. and 28. 12. and 25. 7. and 32. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 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998. 999. 1000.*

cannot say that we may with a Divine Faith believe in God primarily, and in Angels secondarily, for this were ridiculous.

Confessaries from Angels, 1. We should imitate the Angels. 2. It shews us how much we are beholding to God and Christ; no Angels could love us, if it were not for him: Gods Angels are our Angels to defend and keep us, God hath committed the care of us to these ministering Spirits. *This is the doctrine of Angels, laid down by the Author, as one of the Fundamentals, and main grounds of Christian Religion; So then to deny this, it were to deny a Fundamental, which (saith the same Author) must of necessity destroy Religion.*

Sect. 4. Of the Sayings and Proofs of Mr. Sam. Clark.

**A** Nother of our Divines, whose Works praise him in the gates, is yet more full. The Ministration of Angels is either in this life, or hereafter: in this life it relates to mens bodies and souls; for bodies in general, they are said to attend on the Saints, and to minister to them, *Heb. 1. 14. Matth. 18. 10.* In particulare 1. They are as Stewards to provide for them in their need, *1 Kings 19. 5. 2. As Physitians to cure their maladies, John 5. 4. 3. As Nurses to bear up, and keep them from hurt Ps. 91. 11, 12. 4. As guides to direct and keep them from wanderings. Gen. 24. 7. 32. 1. 5. As Souldiers to guard them, Ps. 34. 7. 2 King 6. 17. 6. As rescuers and deliverers, to pull them out of dangers, Acts 5. 19. and 12. 7, 8. Dan. 6. 22. — In reference to their souls in this life, 1. They are as Prophets or Teachers to instruct them, *Dan. 8. 16, 17, and 9. 22, 23, 24. Luke 1. 15, 34, 35. Acts 1. 11. 2. They are comforters to them in their fears and perplexities, Gen. 21. 17. Isai. 6. 6, 7. Luke 22. 23. 3. Coadjutors, to stand with them against Satan, Zec. 3. 1, 2. Judg. 9. 4. Fellow-members to rejoyce with them at the conversion of sinners, Luke 15. 10. 5. Tutors to encourage them in duties, 2 Kings 1. 15. and to punish them for their offences, that they may be brought to repentance, 2 Sam. 24. 16. — Hereafter in the life to come, they are 1. Watchers, to carry their souls at the separation of them from their bodies into Heaven *Luke 16. 22. 2. As Keepers at the last day to gather all the Elect together Mat. 24. 31. 3. Fanners, or Filthers, to separate the evil from the good, Mat. 13. 49. 4. Companions in Heaven, to joyn with them in praising God, Revel. 7. 9, 10, 11. See Dr. Gouge on Heb.***

The Marrow of Divinity by S. Clarke.

One Objection is raised, that Gods children oft fall into inconveniencies, how then are they attended by the Angels?

*Answer.* 1. They are preserved by the Angels from many inconveniencies that they know not of; as we have Devils about us continually, so certainly there is a conflict between the good Angels and them about us continually. 2. At any time we fall into conveniencies, its because we are out of our way, and then they have no charge over us *Ps. 91. 11.* 3. If we suffer in the custodie of Angels any inconvenience, it is that we may be tryed, exercised, and made better by it; for if they keep us not from ill, they keep us in ill, and deliver us out of it at length, so that there is nothing in the World befalls Gods children, but they are gainers by it at last, whatsoever it is *Rom. 8. 28.*

This may teach us. 1. Not to grieve these good Spirits: if we commit sins in secret where no eye of man sees us, yet God and the blessed Angels see us, and grieve when we fall into sin. 2. To blesse that God that hath thus honoured us, not only by taking our nature on him, but by giving us his own guard of Angels to attend us. 3. To take an holy state upon us; and to think our selves too good to abase our selves to sin; to be slaves to men, seeing we have Angels to attend upon us, we are Kings, and have a mighty guard; therefore we should carry our selves answerable. 4. Not to despise the meanest Christian, seeing Angels despise not to attend upon them. 5. To imitate the Angels. 1. In rejoycing at the conversion of sinners as they do, *Luke 15. 10.* 2. In reverencing the Majesty of God as they do, by covering their faces, *Isai. 6. 2, 25.* 3. In standing ready prest to execute the will of the Lord as they do, *Psal. 103. 20, 21.* 4. In executing for manner as they do, viz. with cheerfulness, sincerity, and without wearisomness. *This is a pease of that Marrow of Divinity, col-*

lected



lected out of the Works of our most judicious, experienced, and orthodox English Divines, with some additionals of his own, as the Author confesseth.

Sect. 5. Of the Sayings and proofs of Dr. *Manton*.

\* A Practical  
Commentary  
on Jude by  
Thos. Manton,  
D.D.

**T**O these I shall add \* another of known parts and piety. This tutelage of Saints is from their first conception in the womb, till the translation of body and soul into glory. Survey all the passages of life from the womb to the grave, nay after death, till the Resurrection, the Ministry of Angels doth not wholly cease: their care beginneth as soon as the child is quickned in the womb, for then they have another distinct charge to look after; and as they are servants of Providence, by their help they are born and brought into the World, Gods Providence taketh date thence, *Gal. 1. 15.* and they, I say, are instruments of Providence; they watch over us in infancy and childhood; little ones are committed to their custody, and babes and sucklings have their Angels, *Matth. 18. 10.* Jesus Christ was provided for in his cradle by an Angel, *Matth. 2. 13.* the Devil rampeth about the Elect, whilst they are yet in their swaddling cloaths; that expression *Revel. 12.* of the Dragons seeking to devour the man-child as soon as he was born, is figurative, but it alludeth to what is true. Again, as we grow up, they rejoyce at our conversion, *Luke 15. 10.* we read of joy in Heaven over a sinner that repenteth; you cannot gratifie the Angels more than in your conversion to God; the Devil seeks to hinder it as much as he can, but they rejoyce when a brand is pluckt out of the burning, *Zach. 3.* Again, after conversion, they watch over us in duty, and danger, and temptations, in duties where Satan is most busie to hinder, *Zach. 3. 1.* they are most helpful: the Angels are in the assemblies of the faithful, *1 Cor. 11. 10.* so in dangers, when *Peter* was in prison, God sendeth him an Angel to bring him out, *Acts 12. 7.* *Raffinus* speaketh of a young man, a martyr on the rack, that had his face wiped by an Angel, and refreshed by him in the midst of his pains; nay in casual dangers, which we cannot foresee and prevent, *Psal. 91. 12.* He shall give his Angels charge over thee, that thou dash not thy foot against a stone; so in temptations, *Matth. 4. 11.* they ministered to Christ, when he was tempted by the Devil; they came, to shew how God will deal with his people in like cases. Once more, they are with us to comfort us in death; in the midst of his agonies the Lord Jesus was comforted, and refreshed by an Angel, *Luke 22. 43.* so they are with the faithful, helping and easing them in their sicknesses. After death they carry our souls to Heaven, as *Lazarus* was carried into *Abraham's* bosom, *Luke 16. 22.* though the body had not the honour of a pompous burial, yet the Soul is solemnly conveyed by Angels, and gathered up into the communion of the souls of just men made perfect; as Christ himself also ascended into Heaven in the company of Angels *Acts 1. 10.* Once more, after death they guard our bodies in the grave, as the Angels guarded Christs Sepulchre, *Matth. 28. 2, 3, 4.* God did set his guards, as well as the High Priests: their last ministry and service about the faithful, is to gather up their bodies at the last day, They shall gather up the Elect from the four winds, *Matth. 24. 31.* and then their Office and charge ceaseth. Thus far this Author.

Sect. 6. Of the Sayings and Proofs of Bishop *Hall*.

**I**N this Doctrine I have the consent of many others: and to this purpose in the Treatise itself I have cited *Dyke*, *Dingley*, *Laurence*, in whose Book of Communion, and War with Angels (saith Mr. Baxter in his Saints Everlasting Rest, Part 2. Chap. 7.) is taught the true and spiritual use of this Doctrine. But I leave him and Mr. *Dingley* in their Controversies; My meaning is only to hold forth positive, presupposed, and on both sides granted, and decided truths. And in that respect I shall appeal but to one more of our native Practical Divines. \* Bishop *Hall* speaking of the employments, and operations of Angels, saith thus; What variety is here of your assistance? one while ye lead us in our way, as ye did *Israel*, *Exod. 33. 2.* another while ye instruct us, as ye did *Daniel*, *Dan. 8. 16, 17.* one while ye fight for us, as ye did for *Josua*, *Josh. 5. 13.* another while ye purvey

\* The invisible  
World discovered to spiri-  
tual eyes, by  
T.H.B.F.

purvey for us, as for *Elias*, 1 Kings 19. 5. one while ye fit us to our holy vocation, as ye did to *Isaiab*, *Isai*. 6. 6, 7. another while ye dispose of the opportunities of our calling for good, as ye did of *Philip's* to the Eunuch, *Acts* 8. 26. one while ye foretel our danger, as to *Lot*, *Gen.* 19. 12, 13. another while ye comfort our affliction, as to *Hagar*, *Gen.* 21. 17. one while ye oppose evil projects against us, as to *Balaam*, *Num.* 22. 32. another while ye will be striven with for blessing, as with *Jacob*, *Hof.* 12. 4. one while ye resist our offensive courses, as to *Moses*, *Exod.* 4. 24, 25, 26. another while ye encourage us in our devotions, as ye did *Paul*, and *Silas*, and *Cornelius*, *Acts* 16. 25. and *Acts* 10. 3, 4. one while ye deliver from durance, as *Peter*, *Acts* 12. 7, 8, 9. another while ye preserve from danger and death, as the three children, *Dan.* 3. 25. one while ye are ready to restrain our resumption, as the Cherub before the gate of Paradise, *Gen.* 3. 24. another while to excite our courage, as to *Elias*, 2 Kings 1. 15. one while to refresh, and cheer us in our suffering, as to the Apostles, *Acts* 5. 19, 20, 21. another while to prevent our sufferings, as to *Jacob* in the pursuit of *Laban* and *Esau*, *Gen.* 31. 34. and *Gen.* 32. 1. one while ye cure our bodies, as at the Pool of *Be Bethesda*, *Joh.* 5. another while ye carry up our souls to glory, as ye did to *Lazarus*, *Luke* 16. 22. it were endlesse to instance in all the gracious offices which ye perform.

I shall need to repeat no more out of him, whom I have so often cited in the discourse that follows. But if any be offended, that I have so highly esteemed of this Bishop, is there any communion with such in name or thing? I shall answer, 1. I never was offended with the name of Bishop, nor will any wise man, that finds the name so frequently used in Scriptures, be offended with it. 2. Nor am I offended with the thing, if moderation were used, and such an Episcopacy erected as Bishop Hall, and Bishop Usher did propound as satisfactory: and such men to manage it as were peaceable, godly, and eminent for grace and gifts; nor do I believe that any Oath taken by me was against such an Episcopacy. Thus some affirm: \* it is not against moderate Episcopacy, but only against the exorbitant species, \* *Baxter*. Of introducing unavoidably the many mischiefs which we have seen and felt. If all exorbitancies of power were renounced by the Bishop, and if those Presbyteries, which no Law hitherto hath forbidden, were restored to their primitive rights, I know no reason but I might submit both to the name and thing; But from the dominion of absolute Prelacy, and from the rigorous imposition of Ceremonies by it, and from the extirpation of dissenting Brethren, who will not, or dare not conscientiously submit, subscribe, or swear unto it, the Lord deliver us. 3. I ever looked upon Bishop Hall as peaceable and moderate. \* *Mr. Baxter* cites him on that score, I shall prove (saith he) from the example of reverend Bishop Hall, that moderate men will agree on the foregoing terms, — Blessed be God (saith he) the Bishop) there is no difference in any essential matter betwixt the Church of England and her Sisters of the Reformation; we accord in every point of Christian Doctrine without the least variation, — the only difference is in the form of outward administration, wherein we also are so far agreed, as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it, according to our several apprehensions thereof: and that we do all retain a reverend and loving opinion of each other in our own several ways; not seeing any reason why so poor a diversity should work any alienation of affection in us one towards another. But withal nothing hinders but that we may come yet closer to one another, if both may resolve to meet in that Primitive Government (whereby it is meet we should both be regulated) universally agreed on by all Antiquity wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant President thereof. — And if in this point (wherein the distance is so narrow) we could condescend to each other, all other circumstances and appendances of various practices or opinions, might without any difficulty be accorded. But if there must be a difference of Judgment in these matters of outward policy, why should not our hearts be still one? why should such a diversity be of power to endanger the dissolving of the bond of brotherhood? may we have the grace but to follow the truth in love, we shall in these several tracts overtake her happily in the end, and find her embracing of peace, and crowning us with blessednesse. So far Bishop Hall. 4. Nor was he only peaceable and moderate, but golden-mouth'd and of godly life, — *Mr. Baxter* reckons him amongst some others, that have been excellent instruments of the Churches good, and so eminent for Gods graces and gifts, that their names will be precious whilst Christ hath in England a Reformed Church; where there in all England but one such man dissenting from us (saith he) as Hooper, Farrar, Laimer, Craumer, Ridley,



Ridley, Jewel, Abbot, Davenant, Usher, Hall, &c. What sober godly man would not be exceeding solicitous for a reconciliation? for the last of these, the World well knows he had a double portion of the gifts of the tongue above his brethren; when he lived his lips dropped myrrh, and he spen the oyl of Galamus, and Cinnamom, the smel whereof hath filled the house of God with such a perfume, as this age will never wear out. His Works all praise him, and amongst them all, those of the mysterie of Godlinesse, and of the invisible World, be left as a legacy, and special valediction to the Saints. I cannot but give much to these last Works of his, and especially to that part of the invisible World, viz, of God and his Angels. Some have observed that many holy men in their last Works as they drew nearer to Heaven so they became more Spiritual and Heavenly in their Works; thus Dr. Preston ended his Works with a Treatise of the Knowledge of the Divine Essence and Attributes: and Mr. Bolton ended his Works with a Treatise of the four last things, Death, Judgment, Hell, and Heaven; and this Author ended his Works with a Treatise of the invisible World; and not without reason, when our bodily eyes are glutted with the view of the things that are seen (a prospect which can afford us nothing but vanity and vexation) what can be more meet (said he) than to feed our spiritual eyes with the light of invisible glories? it was his ayme in that Work, that the Reader should aspire with him towards that happinesse which is laid up above, for all those that love the appearance of our Lord Jesus, and therein I conspire with him, and Oh that such might be the issue of all that make use of his excellent Piece, or of this slender Worke of mine!

Sect. 7. Of the sayings and proofs of *Bucanus*,  
*Polanus*, *Dieß*, &c.

I Might here bring in many forreign Divines, who in this Doctrine keep harmony with us. You may please to hear some of them speak thus in their own language.

\*Institutiones  
Theologicae seu  
locorum Com-  
muniū Chri-  
stiane Religio-  
nis ex Dei ver-  
bo, & præstan-  
tissimorum The-  
ologorum ortho-  
doxo consensu  
expositarum A-  
nalytis Gual-  
Bucani opera  
& studio.

\*Bucanus in his Analysis of the Heads, or commonplaces of Christian Religion saith thus; Angeli sunt præcipue ministri electorum, Heb. 1. 14. & hoc multipliciter, primum quidem in vita, idque vel dirigendo, vel defendendo, & custodiendo, electos juxta illud, Psal. 91. 11, 12. & ab hostibus, & omnibus periculis vitam eorum tuendo, Exod. 33. 2. Psal. 34. 7. vel pro electis exequendo judicia Dei adversus hostes ecclesiæ, ut colligitur ex Gen. 19. 10. & 2 Reg. 19. 35. Añs 12. 23. item suggerendo mentibus piorum piis cogitationes, eosdemque movendo, & ad orane bonum promovendo; nunquam enim angeli boni aliquid suggerunt a Lege Dei diversum, Añs 10. 4, 5. Gal. 1. 8. & 3. 19. Añs 7. 53. item eos juvando & consolando, Luc. 1. 19. 26. Añs 1. 11. 2 Reg. 1. 15. Añs 27. 23, 24. Deinde in morte dum adsunt prælo fidelibus, in ipso agone, adeoque ipsorum animas deferunt ad cælestem beatitudinem, ut exemplo Lazari liquet, Luc. 16. 22. Postremo in fine sæculi, quando colligent ossa omnium fidelium, ut animis denuo unita resurgant ad vitam, Matth. 24. 31 & sepebunt malos de medio justorum, & mittent illos in caminum ignis, hos vero introducent in regnum coelorum, Matth. 13. 41, 42, 43.

† Syntagma  
Theologiae chri-  
stiane ab  
Amando Pola-  
no à Palans-  
dorf. l. 5. c. 12.

† Polanus in his Syntagma Theologiae Christianæ, saith thus; Erga homines duplex est Angelorum officium, unum beneficia Dei dispensare, & ministrare iis qui electi sunt ad vitam æternam, sicut de illis dicitur, Heb. 1. 14. & officium hoc extequantur multis modis primo docent electos, & revelant illis voluntatem, judicia, & mysteria Dei, annuntiant opera & beneficia ejus, dubios & perturbatos de veritate instruunt, ab erroribus atque idololatria abducunt, Gen. 19. 12, 13. Dan. 6. 16, &c. Dan. 9. a verse. 21. usque ad finem, Luc. 1. 11. 26, Matth. 1. 20, 21. Luc. 2. 8. Matth. 28. 5. Añs 1. 10. 11. Añs 10. 3. Apoc. 1. 1. & c. p. ult. 16. Apoc. 19. 10. & cap. ult. 28, 9. Secundo, custodiunt boni Angeli electos contra omnia pericula animæ & corporis, contra Sathanæ, & aliorum hostium insidias, molitiones, conatus insultus, quemadmodum dicitur Psal. 34. 8. Psal. 91. 11, 12. Exempla sunt plurima in Scriptura Sacra, Gen. 19. Gen. 28. 12. Gen. 32. 1, 2. Num. 22, 22 & sequentibus. 2 Reg. 19. 35. Isai. 37. 35, 36. Psal. 18. 17. 18. 2 Reg. 6. 16, 17. Dan. 3. 25. & sequentibus. Dan. 6. 23. Dan. 10. 13. Añs 5. 17, 18, 19. Añs 12. 7, 8, 9, 10. Tertio, boni Angeli tum alloquio, tum declaratione præsentis lue conso-  
lantur consternatos afflicto, & anxios, sic Gen. 21. 17, 18. Gen. 32. 2. Isai. 6. 6, 7.  
Dan.

## Prolegomena.

*Dan* 10. 12. *Luc.* 1. 30. *Luc.* 2. 10. *Act.* 10. 4. *Act.* 27. 23, 24. Quarto, portant Angeli sancti electorum morientium animas in coelum, ut videre est in exemplo Lazari, *Luc.* 16. 22. Quinto, in extremo illo die, & illius adventu Christi, cogent electos homines à quatuor ventis, ab extremo terræ usque ad extremum cœli, *Matth.* 24. 31. *Marc.* 13. 22. ——— Hactenus primum bonorum Angelorum officium erga homines. Alterum est iudicia Dei exsequi in homines, officium hoc exequentur boni Angeli duobus modis, primo in hac vita castigationis paternæ sunt administri, 2 *Sam.* 24. 16, 17. ——— Secundo in ultimo die segregabunt reprobos ab electis, *Matth.* 13. v. 41, 42, 43.

\* Henric. a Dieft in his Mellific. Catec. *saiib* ibus, Boni Angeli speciatim pijs deservunt, \* Hen. a Dieft. *Heb.* 1. 14. tum in vita, eosdem custodiendo, *Psal.* 34. 7. *Psal.* 91. 11, 12. *Gen.* 28. 12. 15. defendendo contra homines, *Gen.* 19. 10, 16. cap. 32. 1. 2 *Reg.* 6. 16, 17. c. 19. 34, 35. *Dan.* 3. 25. c. 6. 23. & diabolos, *Apoc.* 20. 1, 2, 3. liberando, *Act.* 12. 7, 11. sustentando, 1 *Reg.* 19. 5. & sequent. juvando, *Exod.* 33. 2. roborando arg. loc. *Luc.* 22. 43. sic *Dan.* 8. 18. c. 10. 10, 11, 16, 18, 19. consolando, *Isai.* 6. 6, 7. *Dan.* 10. 12. 2 *Reg.* 1. 15. *Act.* 27. 23, 24. *Apoc.* 5. 5. castigando, 2 *Sam.* 24. 15, 16. *Luc.* 1. 20. docendo, *Dan.* 7. 16, 19. 23. c. 8. 15, 16. c. 9. 22, &c. suggerendo bona, arg. loc. *Act.* 1. 11. c. 10. 4, 5. tum in morte, animam deferendo in sinum Abraham, *Luc.* 16. 22. tum in fine sæculi, excitando (sc. ministerialiter) 1 *Thess.* 4. 16. colligendo, *Matth.* 24. 31. sepe-  
rando ab impijs & deducendo ad gloriam, *Matth.* 13. 30, 31. ———

Ufus huius doctrinæ est, — 1. Ut Dei bonitatem prædicemus, ex *Psal.* 8. 5, 6. *Psal.* 91. 11, 12. & custodiam sanctorum Angelorum ab eo petamus, *Psal.* 35. 5, 6. — 2. Ut confidamus, in omnibus viis nostris, & adversis, tanto satellitio tuti, 2 *Reg.* 6. 16. *Psal.* 34. 8. *Psal.* 91. 11, 12. — 3. Ut Angelos honoremus, eosdem imitando, *Matth.* 6. 10. sancte, & decore coram ipsis, veluti perpetuis actionum nostrarum testibus, incedendo, 1 *Cor.* 11. 10. 1. *Tim.* 5. 21. *Exod.* 23. 20, 21. nequaquam vero adorando, *Apoc.* 19. 10. c. 22. 8, 9. *Coloss.* 2. 18. *Matth.* 4. 10. *Isai.* 42. 8. 1. *Job.* 1. 1.

To these Authors I might add, Aurelius, Beza, Eucer, Melancthon, Pet. Martyr, Pareus; and above all, learned and godly Zanchius, but him I have often cited in the Treatise; and what needs more? it is sure (*saiib* Mr. Byfield on 1 *Pet.* 1. 1.) that the Angels are always in garrison for the elect, pitching their tents round about them that fear God; that which *Elisha* and his man saw with bodily eyes, every Believer may be assured of by Faith. And seeing now we are thus compassed about with so great a cloud of witnesses, let us in Gods fear begin, and go on in the discovery of this duty, viz. of the Ministration of, and Communion with Angels.

*Heb.* 12. 1.

Ministration



# MINISTRATION OF, AND COMMUNION WITH ANGELS.

## The First Book.

### CHAP. I. SECT. I.

HEB. I. 14.

*Are they not all ministering Spirits, sent forth to minister for them, who shall be heirs of salvation.*

The coherence and division of the words.

**T**He Apostle is here making a comparison betwixt Christ and the Angels, as the World is wonderfully inclined to superstition, so it is wont many times to darken the glory of Christ, by too much exalting of Angels; good reason it is therefore that they should be put into their place; the Angels are excellent, but Christ more excellent: the Angels are glorious, but Christ more glorious: now the Prelation of Christ before the Angels, the Apostle proves by several arguments: as 1. From the name of Christ, he is called *Gods Son*; so are not the Angels. 2. From the rule and dominion of Christ, he is the head and prince, so are not the Angels: 3. From the Office and Place of Christ, he sits at *Gods right hand*, (i. e.) he hath the second place given him after the Father, he is the Fathers Lieutenant, or his chief Ambassador to exercise all power; so are not the Angels; and therefore it follows that Christ is more excellent and glorious than them all; indeed they are *Spirits*, and therein they have a title of great excellency given them; but they are *ministering Spirits*, and that takes off, and holds them within the compasse of their degree; if they but minister, they must needs be inferior to Christ, who is Lord over all: and though it may be objected, that Christ is sometimes called a *Minister* and that *he came to minister*, yet that is not in regard of need, but of good will, the Angels do it of necessity, but Christ voluntarily: it is natural in the Angels, but only by accident in Jesus Christ; and therefore in all things Christ hath the preheminance, yet let not this doctrine passe without some consolation to the Saints and People of God, be it known to you, that as Angels are ministering Spirits, so they are sent forth to minister for you, *are they not all ministering Spirits, sent forth to minister for them, who shall be heirs of salvation?*

You see I had need to be careful what I say of the Angels, lest that honour which should

v. 4. 5.

v. 6. to v. 13.

Rom. 15. 8  
Mat. 20. 28.

should be given to God and Christ, may in any sort redound to them. This hath been the error of former ages, and of all errors there is almost none more antient than this: *Paul* himself had much to do with some who so advanced the Angels, that in a manner they would have brought Christ under subjection, *let no man beguile you of your reward* (saith he) *in a voluntary humility, and worshipping of Angels*. Indeed there shines in them such a brightness of the Majesty of God, that there is nothing whereunto we are more easily drawn, than with a certain admiration to fall down in worshipping of them; this very thing *John* in the Revelation confesseth of himself, but he addeth withal that he received this answer, *see thou do it not, for I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worship God*; there is no worshipping of Angels: and yet we must not throw away the comfortable doctrine of Angels: I hope before I have done to convince you of a wonderful pledge of Christs love to your persons in the administration of Angels, *Are they not all ministering Spirits*, &c.

Coloss. 2. 18.

Revel. 19. 10.

In this Text is a description of Angels, wherein 1. Of their nature, *Are they not Spirits*? 2. Of their Office, *Are they not ministering Spirits*? 3. Of their conjunction in this office, *Are they not all ministering Spirits*? 4. Of their Commission and execution of this office so undertaken, *Are they not all ministering Spirits, sent forth to minister*? 5. Of the object about which the execution of their office is most conversant, *Are they not all ministering Spirits, sent forth to minister for them, who shall be Heirs of Salvation*?

## SECT. II.

*Of the several doctrines deduced from the Words.*

FROM every part I may deduce a several doctrine; as 1. That the Angels are Spirits. 2. That the office of the Angels is to minister and serve. 3. That the highest Angel is not exempted from this office. 4. That they have their Commission from God and Christ, to execute their office of ministration. 5. That the ministering office of the Angels is not for all, but only for heavenly Heirs. On the four first I shall only give a touch, but on the last I shall insist, and (if the Lord help) enlarge my discourse to the full of my design,

## CHAP. II. SECT. I.

*Of the first Doctrine.*

**T**He Angels are Spirits: And so is God, and so are the Souls of men, but with this difference, God is a Spirit most simple, without any composition at all; the Souls of men are spirits conjoynd with flesh and blood; thus the Philosopher describes the Soul to be the act of the body: Now betwixt these two Spirits are the Angels, who are neither without all composition, as God is, nor are they covered with flesh and blood, as the Soul of man is, I know it is a question, whether the Angels have bodies? And —

1. The Peripateticks and Schoolmen are for the negative; *The Angels* (say they) *are altogether incorporeal*: And for this opinion are brought in by others these very Texts, *Who maketh his Angels spirits*, — And *are they not all ministering spirits*.

2. The Platonicks and many of the Ancients, are on the other side: *The Angels have their proper bodies* (saith \* *Tertullian*) and although invisible to us, yet visible to God. † *Augustine* is of the same mind: And herein (saith \* *Lombard*) he followed many famous Authors, as all the Platonicks, Origen, Lactantius, Basil, with all the Writers almost of his time: And some more modern agree with them herein; *All spirits have their bodies* (saith † *Bernard*) *as need is, excepting only God himself*; and the need that the Angels have, he proves from this Text, *Are they not all ministering spirits*? For how can they execute their Ministry (saith he) *without a body*, especially amongst them that are in the body? besides they could not discourse, nor move from place to place, without a body. Nor speaks he of bodies assumed, but of bodies proper and peculiar to themselves.

Methinks a middle betwixt both these comes nearest truth, \* *That in comparison of God they are bodies*, but in comparison of us they are pure and mighty spirits. Certainly the An-

Pla. 104. 4.  
\* Tertull. lib. de  
Carne Christi,  
c. contra prax-  
eam, page 409.  
† Aug. de Trin.  
lib. 2. c. 7. & 1. 3.  
c. 1.  
\* Vid. Zanch.  
de operibus Dei  
part. 1. l. 2. c. 3.  
† Bernard in  
Cantic. Cant.  
coram. Ser. 5.  
\* Greg. 10m. 2.  
Moral. in Job.  
gels lib. 2. c. 2.



\* Zanch. ubi  
supra.  
\* Nomine spirit  
us, quando fit  
Sermo de Crea.  
tus spirituali-  
bus, intelligitur  
aliquid distin-  
ctum contra  
carnem & san-  
guinem & cor-  
pora sensibilia.  
Luke 24. 39.

gels are not simply Spirits as God is, who is a spirit most simple, without any composition at all; nor are they infinite or immense, as God is, but are terminated in their dimensions, and move from place to place as bodies do, Hence \* Zanchy approves rather of the Antients, than of the Schoolmen, *That Angels are not simply and altogether incorporeal, only their bodies (saith he) are, not earthly, nor airy, nor heavenly, as the Stoicks would have them, for all such bodies were created of that Chaos, Gen. 1. 1. but rather as the Empireal heaven is a corporeal substance far different from these neather heavens visible to us, so the Angels, made together with that heaven, are corporeal substances, far purer, and more subtil than either earth, or ayr, or fire, or the matter of these visible heavens. I will not say, they are of the same body, but they may have like bodies to that glorious body of the highest heaven, or seat of the blessed; and so in respect of us, \* or of our crass bodies, they may be called pure and mighty spirits.*

## CHAP. III.

## Of the second Doctrine.

Eph. 1. 20, 21

Coloss. 1. 16.

Dan. 4. 13.

Luke 2. 13.

Gen. 28. 12.

Psal. 103. 20.

Matth. 18. 10.

Revel. 5. 12.

2. **T**He office of the Angels is to minister and serve: It is true, they are called Principalities, Powers, Might, Thrones, Dominions; to the Apostle speaks of Christ, *That he was set at Gods right hand in heavenly places, far above all Principalities, and Powers, and Might, and Dominion. And by him were all things created in heaven, whether Thrones, or Dominions, or Principalities, or Powers: by all which, though we understand not divers dignities of Angels, whereby in nature they excel one another, yet we must needs understand the dignity, excellency, authority, and power, of every one of the Angels.*

And yet this hinders not, but that these mighty powers are *ministring spirits*; and therefore in other places of Scripture we find other titles given to them; as sometimes they are called *Watchers*, *I saw in the Visions of my head, and behold a Watcher, and an Holy One came down from heaven: And sometimes they are called Souldiers, And suddenly there was with the Angel a multitude of heavenly Souldiers (or of the Heavenly Host) praising God. Most frequently they are called Angels, which is not a name of their nature, but of their office; the word signifies a Messenger, as it they were ever running errands betwixt heaven and earth: so Jacob dreamed of a Ladder set on earth, whose top reached to heaven, and behold the Angels of God ascending, and descending on it. Now this is clear, that *Watchers, Souldiers, and Messengers, are but Ministers and servants. If it be demanded what is their Ministry, or service? it is either to God, or to men; in respect of God, they are said to do his Commandments, to hearken to the voice of his Word, to behold the face of God, to celebrate the praises of God, and of Jesus Christ; and in respect of men, they do them many offices of love and service, which we shall discover in the last point, for, are they not ministring spirits sent forth to minister unto them, I say unto them, Who shall be heirs of Salvation.**

## CHAP. IV.

## Of the third Doctrine.

A. 17. 34.

3. **T**He highest Angel is not exempted from this office. *Are they not all ministring Spirits? It is not one, nor ten, nor an hundred, nor a thousand, but all, Angels and Archangels, Principalities and Powers, Thrones and Dominions, are all ministring Spirits. A question there is 1. Of the order of Angels; and if that be admitted, 2. Whether the chief of that order may be considered as ministring spirits?*

For the first, *Dionysius* (I will not say the *Areopagite*) tells of nine orders, because of nine words in Scripture relating to the Angels, as *Seraphims, Cherubims, Thrones, Powers, Hosts, Dominions, Principalities, Archangels, and Angels*; and at large he describes their several natures, distinctions, properties; as that the first three Orders are for immediate attendance of the Almighty, and the next three orders, for the general government of the creatures, and the last three orders, for the particular good of Gods Elect; that the Archangels

angels surpass the beauty of Angels ten times, Principalities surpass the Archangels twenty times, Power surpass the Principalities forty times, &c. How he, or any other, came to this learning, is yet unknown, yet hath this Hierarchy, in these several orders, passed for current through many ages of the Church.

Earned *Mede* in his *Diatribe* of the Angels, tells of seven principal Angels, which minister before the Throne of God, and therefore are called Archangels, some of whose names we have in Scriptures, as *Michael*, *Garbriel*, *Raphael*, to this purpose he cites several texts: *As I am Raphael, one of the seven holy Angels, which stand and minister before the glory of the Holy One. And these seven are the eyes of the Lord, which run to and fro through the whole earth. And I saw (saith John) seven Lamps before the Throne, which are the seven Spirits of God; and I beheld, and loe in the midst of the Throne stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth. And I saw the seven Angels which stood before God: And the Archangel Gabriel, speaks of himself to Zacharias in the very same language; I am Gabriel, that stand in the presence of God.*

Tobit. 12. 19.  
Zach. 4. 10.  
Rev. 4. 5.  
Rev. 5. 6.  
Rev. 8. 2.  
Luke 1. 19.

That there is order amongst the Angels, I do not doubt, God is the God of Order, and as he orders all things below, so no question he observeth a most exact order in the Court of Heaven: amongst us some are superiour, and some in feriour, some greater, and others lesser; equality hath no place either on earth, or in hell; and in this visible heaven, one star (saith the Apostle) differs from another in glory; how then should we imagine any ataxye or confusion to be in heaven? Certainly there is a most beautiful distinction and order amongst the blessed Angels, yet I am apt to think, and do believe, that the difference of those glorious spirits in heaven, is not in their nature, but in their offices; for as among men there is a parity and equality in respect of nature and the excellency of one above another is but by accident, so it is with Angels, they are equally spiritual substances, all equally created good, and pure, and perfect, and their imparity is because of the divers kinds of their offices, wherein they are employed: Hence \*some are simply called Angels, some Archangels, some Principalities, some

1 Cor. 15. 41.

\* Ex hac officiorum diversitate, quorum alii aliis sunt nobiliora, fieri omnino persuasum habeo, ut alii vocentur simplices Angeli, alii prater hoc Archangeli alii virtutes, alii dominationes. Zach. de operibus Dei, part. 1. 1. 2. 3. Jude 9. Luke 1. 19. 26. Zach. 4. 10. Rev. 5. 6.

But 2. admitting this order and distinction of Angels, Whether are not the highest Angels ministring spirits? the Platonicks that first divided them into three orders, as some above heaven, called *Supercælestes*, others in heaven, called *Cælestes*, and others under heaven called *Subcælestes*, do suitably give them several offices: As 1. They above heaven (I mean this visible heaven) continually stand before God (as they say) praising, and lauding, and magnifying his Name. 2. They in heaven are there seated, to move, and rule, and govern the stars. 3. They under heaven, are some to rule Kingdomes, others Provinces, others Cities, others particular men. Many Christians that write of the Hierarchy of the Angels, follow these opinions. Now by this sumise, the highest Angels do not minister to the Saints, but only and immediately to God himself. But on the contrary, did not *Michael* (one of the seven) contend with *Satan* about the body of *Moses*? And was not *Gabriel*, who stands before the presence of God, sent to speak to *Zacharias*, and to *Mary*, and to shew them the glad tydings of the Gospel? And were not those seven Archangels, called *seven eyes*, and the *seven spirits of God sent forth into all the earth*? Surely then neither Seraphims, nor Cherubims, nor Thrones, nor Powers, are exempted from this office, they are all ministring spirits.

## CHAP. V. SECT. I.

### Of the fourth Doctrine.

4. **T**hey have their commission from God and Christ to execute their office of Ministring spirits; they will not go, unless sent forth. As Christ would not do the office of Mediator, until he was called, Heb. 5. 4. 5. so neither will the Angels execute their office without a Call: In this respect the Angels are said to wait on Christ, they stand behind him, and receive deputations to their several offices: I saw by night, and behold a man ——— and behind him were there red horses, black and white. i. e. Ministring spirits, prepared for Judgment and Mercy, When *Zacharias* knew not who they were, the man that stood among the Myrtle trees, Christ the Captain

Zach. 1. 8.



Zach. 1. 10. of the Lords Host ) answered and said, These are they whom the Lord hath sent to walk to and fro through the earth: The Lord first sends them, and then as Agents and Spies, they give intelligence of all things done in the world: they will not stir without a Commission, but if he send them, they run, they fly: *I saw the Lord sitting on his Throne (said Zachariah) and all the Host of Heaven standing by him, on his right hand, and on his left, and the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth Gilead? and one said on this manner, and another said on that manner, and there came forth a Spirit, and stood before the Lord, and said, I will persuade him: and the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his Prophets: and he said, Thou shalt persuade him, and prevail also, go forth, and do so.* All this discourse is by way of resemblance, as it is with Kings and Princes, so it is said of God, all his Host (good and bad Angels) stand about him, and receive their Commissions from him: No sooner is any design agreed on, but he gives out the word of command, *Go forth, and do so.* See here the Commission, *Go forth, saith God: Are not they all ministering spirits, sent forth, saith the Apostle.*

## SECT. II.

*A transition to the last point.*

ON these four several Doctrines I have no mind to insist, and the rather, because they are so very speculative, and so full of controversy: For my part I shall never forget what *Grasius* said he had found in his visiting the sick, and in his own preparations for well dying: That most of the controversies in Divinity were utterly useless, and did intangle the consciences of the people, just as the humane inventions in Popery formerly did: and therefore he began with full bent of mind to shun, or abhor them, and in his publick preaching to propound only those things which tended to the kindling of true faith in Christ, and to the exercise of true godliness according to the Word of God and to the procuring of true consolation both in life and death: Nor shall I forget what is writ of *Abraham Buchelezer*, whose care in his publick Ministry was to avoid those questions that do but gender unto strife, and to instruct his Auditors how to live well, and die well. Some indeed blamed him of cowardize, for that being indowed by God with such excellent abilities, yet he would never enter into the lists with the fanatick adversaries of those times; but the reason was, because he always effected peace, having no delight in wrangling, which caused him to say to a friend, *Desii disputare, capi supplicare, quoniam illud dissipationem, hoc collectionem significat.* Besides, he saw that the greatest Antagonists to the Churches peace had not so much as one spark of grace in them, and that there came no profit, but much hurt to the Church of Christ by those continual quarrels amongst Divines. I will not deny, nay I dare not but acknowledge, that in our Pulpits we may, and must (as occasion is) propound such a subject as this of the Angels, and no question but out of it we may draw matter for faith, and life, and comfort: but as to these particulars of the Angels, that they are spirits, ministers of several orders, and all delegated (as the Lord pleaseth) to this or that office, they are very abstruse points, wherein we may wrangle, and do as boys in sport, who strive to strike most sparks out of their flints, but never intend to kindle thereby for use: So we may dispute and jangle about words, or strive to strike out the most subtil and finest-spun notions that we can invent, but alas they will not profit our souls, nor tend much to practise, which is the life and Spirit of Religion: upon this I verily believe it is, that we have far less written in Gods Word of the nature of Angels, then of God himself, because the knowledge of God is far more practical, and less controversial, and more necessary to salvation, than the knowledge of Angels, or Archangels; only if there be any thing of Angels revealed in Scripture, and most worthy of our knowledge (as certainly there is) I take that to be it, which the Schoolmen in all their learning took least notice of, and that is of the ministration of Angels, in reference to Gods people: With this one use (saith \* *Zacharias*) could the Apostle content himself, as knowing that in the Doctrine of Angels, this was the most principal; and indeed most practical; and therefore on this point I mean to enlarge, and the other points I shall leave to others: in the Margin you may see to whom. † *Are they not all ministering spirits, sent forth to minister for them who shall be Heirs of Salvation*

\* *Idea Apostoli: huius commentus fuit hunc unum usum explicare, quod sciret hunc esse praeceptum, dicendo, nonne omnes sunt administratores spirituum in ministerio ut missi, propter eos qui habent salutem.* Zach. ibid. † *De custodia angelorum praefens hic loco locum, quae subtilioris sunt speculationis, orationis hominibus relinquamus.* Musculus in Psal. 91. 12.

## CHAP. VI. SECT. I.

## Of the last Doctrine.

**T**He chief point yet remains, viz. that *this ministering office of the Angels is not for a, but only for Heavens Hirs.* On this I mean to insist, and to enlarge my discourse, wherein I shall 1. Confirm, 2. Apply. 1. For Confirmation, we have Scripture and Reason,

## SECT. II.

## Scriptures for Angels ministration.

**H**E shall give his Angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone. Psa. 91, 11, 12.

In this Scripture we may observe these particulars.—

1. That the elect are so precious with God, that for their sakes he gives out Commands.

2. That he commands the Angels (his choice and chief servants) for the good of his Chosen: *He shall give his Angels charge over thee.* It is the usual way of his providence, to command the strong in behalf of the weak, and to commend the weak to those that are more strong: Thus it is betwixt Children and Parents, Wives and Husbands, the Sick and Sound, the Saints and Angels; he commands the Angels over Saints, or he commands the Saints unto his Angels.

3. That the end or meaning of the Command, is for the Elects custody, *to keep thee:* They must not exercise a power or dominion over them, they must not exact adoration or worship from them, as the evil spirits do from all their followers: but the command is to preserve them, defend them, deliver them, keep them.

4. That the keeping of Saints is limited to their ways; *they shall keep thee in all thy ways:* i. e. in all thy necessary lawful ways, not in thy sinful devious wanderings.

5. That the obedience of the Angels to this command, is precise, exact, and diligent; *they shall bear thee up in their hands;* i. e. they shall accompany thee, go before thee, wait upon thee, follow thee, as the shadow follows the body, compass thee round, lead thee, observe thee, and in all straits or necessities lend thee an hand.

6. That the issue of this obedience is safety and security; *lest thou dash thy foot against a stone.* By this one danger we understand by a Synecdoche all other dangers, q. d. not any hurt, be it never so little, shall befall the Elect: So far shall they be from harm in the head, that it shall not reach the foot; indeed neither foot, nor head, nor an hair of their head shall perish to their prejudice, *Luke 21. 18.*

The sum of all is this. As Nurses and Mothers deal with their children, so must the Angels deal with the children of God, that is, they must keep them in their ways, they must bear them up in their hands; children often stumble and fall, unless they be led and carried in hands and arms; and therefore God hath given his Angels a charge over his children, to keep them, and carry them as in arms, lest they dash their feet against the stones.

The Angel of the Lord incampeth round about them that fear him, and delivereth them: They that sometimes are compared to Nurses and Mothers, are otherwile compared to Souldiers that incamp themselves about the Saints: Thus when the young man had his eyes opened at Elisha's prayer, he saw, and behold the Mountain was full of horses, and Chariots of fire round about Elisha. Many military services are they ever and anon performing for the Saints; they are watchful Centinels, giving a timely alarm to prevent the enemy: *Arise, and take the Babe and his Mother, and flee into Egypt, and be there until I bring thee word; for Herod will seek the Babe to destroy him.* They are faithful Life-guards, preserving the Saints in the midst of dangers: *There shall no evil befall thee, neither shall any plague come nigh thy dwelling; for he shall give his Angels charge over thee.* They are safe Convoyes, bringing the Saint through their Wilderness to their heavenly Canaan: *Jacob had experience hereof, And Jacob went on his way, and* Psa. 34. 7.  
2 King. 6. 17.  
Math. 2. 13.  
Psa. 91. 10, 11.  
Gen. 32. 1, 3.



the Angels of God met him, and when Jacob saw them, he said, this is Gods Hoasts, and he called the name of that place Mahanaim, i. e. two Hoasts or Camps, the one before, and the other behind, or the one on one side, and the other on the other side; or they placed themselves in such sort, as to give Jacob assurance of safety every way.

### SECT. III.

#### Reasons for Angels-ministration.

**B**ut why should they minister for the Saints? the reasons are: 1. In respect of God.  
2. In respect of them. 3. In respect of us.

1. There are some reasons in respect of God: As—

Dan. 4. 35.

Psal. 103. 21.

Ephes. 1. 11.

1. It is his will and pleasure that they should so minister. Thus Nebuchadnezzar could acknowledge, *He doth according to his will in the Army of heaven.* The Lords will is the rule of all Justice, and a most perfect Law, whereby he governs the Army of heaven, that is, the Angels: Hence they are described to be *Gods ministers that do his pleasure*; they enquire no further what is to be done, or why it should be done, but acquiesce in the discovery of his will and pleasure. Indeed all things and actions are resolved into this first principle, the good pleasure of his will: *He worketh all things after the counsel of his will.* This is the Supreme reason.

Psal. 103. 20.

Gen 32. 2.

Luke 2. 13.

2. It is his command that they should so minister; every thing that God wills, he doth not command; he wills sin to be in the world, but he doth not command it, for then he would be the Author of sin; but as for Angel-ministration, he wills and commands them to it: *Bliss be the Lord, ye his Angels, that excel in strength, that do his Commandments, hearkening to the voice of his Word.* Upon this ground is the Lord very often called, the Lord of Hoasts, i. e. the Lord of Angels for so Jacob called the two Armies of Angels, *Gods Hoast*, and the multitude of Angels that praised God at Christs Nativity, are called *a multitude of the heavenly Hoasts.* Look as Commanders say to their Souldiers, *Go, and they go* so saith God to his Angels, *Go, and they go*; *go and minister to my Saints, and presently they minister.*

Gen. 24. 40.

Exod. 32. 2.

Dan. 6. 22.

Psa. 34. 7, 8.

3. It is his goodness that they should so minister. Alas if the Lord should deal with us according to our demerits, rather Tygers and Dragons should wait upon us, then the Angels: It is more then we can challenge, that any creature after the fall should be serviceable unto us, but that all the Hoast of heaven should be abased to so low a work, as to be sent forth to minister for the meanest Saint, even for us poor sinful wretches, dust and ashes, O! what goodness is this? upon this account, of the love mercy, and goodness of God, we read to often of the Lords sending his Angels to attend his Saints: Thus Abraham told his servant, *The Lord before whom I walk, will send his Angel with thee.* And thus God told Moses, *I will send an Angel before thee.* And thus Daniel told the King, *My God hath sent his Angel, and hath shut the Lyons mouths, that they have not hurt me.* So gracious is that King of Heaven, that he will spare his own Courtiers out of heaven, and send them on errands to his Saints for their preservation; whence David reasons, *Oh tell and set forth the Lord is good!* Oh the goodness of God!

Ezek. 10. 20.

Psa. 103. 21.

Psa. 35. 27.

Ezek. 11. 22.

\* Greenham in loc.

There are other reasons in respect of the Angels. As—

1. It is their duty; not the brightest Angel, but is subordinate unto God; and therefore must act and move as the Lord appoints. *This is the living creature that I saw under the God of Israel, and I heard that they were the Cherubims.* The Cherubims are glorious Angels of great wisdom, strength, and agility, and yet they are subservient to the Lord; and therefore are said to be *under the God of Israel*: Surely that word of the Psalmist [*They do his pleasure*] is the very image of true obedience, q. d. their Ministry not at their own pleasure, but at Gods: Now what is Gods pleasure but the Saints welfare? *He hath pleasure in the prosperity of his servants.* The Angels that know this, stand not upon terms with God, all they do is but to hearken to the voice of his Word, and then they fly: *Then did the Cherubims lift up their wings, and the wheels besides them.* It is a note of a Divine upon these words, *All things are under the God of Israel, he hath the preeminence, he is above wheels, and Angels are under him, at his dispose; if he give out the word, the Cherubims move, lift up their wings, and order the wheels: If he say, go and minister to yond Saint, presently they go, as it is their duty.*

2. It is their delight to attend the Saints, they know that one day they shall live together, and sing together, and rejoyce together; they know that the Saints shall supply the

room

room of the fallen Angels, and when they meet, O the joy that will be betwixt them! In the mean time, it is their desire and delight to attend their partners in heavens joy, for they are acquainted with Gods design, and purpose to save them, they know what Christ hath done and suffered for them, *The mystery of godliness is seen of Angels,* 1 Tim. 3. 16. it is so seen, that they take great delight to behold it, yea, they are ravished in the very beholding of it, as at some new and strange object *Evangelium, they look into* 1 Pet. 1. 12. it, faith Peter, their whole spirits are taken up with it, as if it were the blessed light that ever they could behold, and they that are so ravished at the work of our Redemptions, how should they but with delight attend the Redeemed Ones of Jesus Christ.

3. It is their honour to waite on the Saints. It is true, in some respects they are of an higher form, they come nearest to God of all the creatures in the world; and they have kept their Cloth of Gold unstained six thousand years: O the purity, agility, beauty, glory, sanctity, and excellency of the Angels! Man in his greatest honour, advanced to the highest pinnacle of happiness, is yet in many things below the Angels; *Thou hast made him a little lower then the Angels,* and yet 'tis no indignity for them Psa 8. to attend the Saints, for herein they are but fellow-workers with God and Christ, *My Father worketh hitherto, and I work.* My Father is beneficent in preserving Saints: John 5. 17. and I work by the same power, faith Christ. At first I created, and still I preserve. Now if God and Christ thus work and wait, well may the Angels co work with them. It was Pauls honour that he wrought together with God: *We then, as workers together with him, beseech you also,* 2 Cor. 6. 1. Servants of God (such as men and Angels) cannot but look on it as their glory, to put to their hands in the same work with their Sovereign Lord, the King of Glory. If Christ himself came not to be ministered unto, but to minister, the Angels may well think it an honour to imitate him, and to minister also. Marth. 20. 28.

3. There are other reasons in respect of Saints. As

1. It is for their consolation, a mighty comfort it is, that other creatures should do them service, that heaven, and earth, and all therein should be made for them, and be continued and preserved for their sakes, and yet as if all this were not enough, except the Angels also were subservient: That creatures of the highest order, of the finest make, or the noblest spirits, who behold the face of God himself, and are taken up with the immediate enjoyments of his fulness, that they, even they should be destined by Christ the King of Saints, to minister to his Saints: Oh what a comfort is this! *If whatsoever things were written afore time, were written for our learning,* Rom. 15. 4. *that we through patience and comfort of the Scriptures might have hope:* Surely this that is written of the Angels, as concerning their office and ministration, must be full of comfort: Indeed Reprobates, and Unbelievers have none of this comfort, alas they are not within the verge of this blessed Text, they have nothing to do with this Scripture of Heavens Heirs, it is for them, and only for them, *who shall be heirs of Salvation.*

2. It is for their benefit, both of body and soul. Some observe, that were it not for the Angels, the devils that are ever seeking to devour, would quickly tear all the bodies of the Saints into atoms. We read, how afore Christs death, the bodies of many were possessed of devils, and when they had *tormented* them, by the Command of Christ they were dispossessed. But after the great work of our Redemption, the devils were more restrained of their Power, *Now shall the prince of this world be cast out.* Mark 1. 29. Christ to bound him in Chains by his holy Angels since that time; that now he hath not his liberty as before to hurt the Saints: It is true, that he is still in the world, and rules in the air, but the good Angels do defend our bodies against the evil Angels, that they cannot touch an hair to our hurt, and as for our souls, they are in their special care; it is not to tell how many are the benefits they administer that way, they teach us truths, they open Gods will, they reveal the secrets and mysteries of grace, and by these means they promote the salvation of our souls: Thus they did sometimes by dreams in the night, and sometimes by conference in the day, when they assumed bodies; but now still they admonish our minds, and in a secret unperceivable way, they persuade us to the reading, hearing and obeying of Gods Word. But of these, and the like soul-services of the Angels, we shall enlarge another time. John 12. 31.



SECT. IV.

Use of Terror.

Use 1.

**W**ell then: Is the ministering office of the Angels not for all, but only for Heavens Heirs? What terror is this to the wicked? Alas they have no Angels to look to them, or take care of them, they are devoid of the presence and ministry of the heavenly Angels, or if they have any inspection of them, it is but a general inspection, such as Hagar and Ishmael had, who are set out in Scripture as the types of those that are rejected of the Lord. And this I take it is the reason why Reprobates live, and are not all suddenly struck dead, to wit, because the Angels have some general charge and care of them, that they may be preserved to their condition, but they are not properly Guardians of any such men: O woe, woe, woe to the wicked world, *when one woe is past, behold there come two more woes after.* As it was with *Saul*, when God was gone from him: then the Philistines made war against him, and he was sore wounded of the Archers, and at last he fell on his own Sword and died: So where the Angels of God stands a loof of, and will not rescue, one woe follows after another, there the evil spirits keep their rendezvous, the devil works in them mightily, they are hood-winked and befotted, and blinded by the god of this world, having no power so much as to groan, or to wish for deliverance; we may say of all Reprobates as it was said of *Saul*, *An evil spirit is upon them, and God is not with them:* They are already taken in the snare of the devil, he hath them in a string, and leads them captive at his will: and no wonder, for they have not those aids, those contrary whisperings, they have not the good Angels to conflict with the bad, they have not the spirit, a new nature, much less the external helps and guards of holy and blessed Angels; Ah woe to these men!

Revel. 9. 12.

2 Tim. 2. 26.

SECT. V.

Use of encouragement.

Use 2.

**W**hat encouragement is this to the godly? though the wicked have not such guards, yet the godly are the proper objects of the Angels ministry. — *Are they not ministering spirits, sent forth to minister for them?* It is a question that puts all out of question: The wicked indeed are left to the wide world, but God is at charge of giving the Saints Tutors, and Governours, and Guardians, here is a mighty encouragement to the people of God: I know not the condition that any Saint in the world may be in, wherein we cannot find in Scripture some encouragement or other drawn from an Angel: Art thou in a journey? so was *Abraham's* servant when *Abraham* told him, *He shall send his Angel before thee, and prosper thy way:* Art thou in battle, or ready to march against the enemy? so was *Israel*, when the Lord told *Moses*, *For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, &c. and I will cut them off:* Art thou in oppression, or under the tyranny of wicked men? so *Moses* told *Edome* the *Israelites* were, *Thou knowest of all the travel that hath befallen us from our Fathers went down into Egypt, and the Egyptians vexed us, and our Fathers, and when we cried unto the Lord, he heard our voice, and sent an Angel, and hath brought us forth out of Egypt:* Art thou in persecution for religion, and forc't to fly for thy life? so was *Elijah*, when he requested for himself that he might die, and said, *it is enough now, O Lord, take away my life for I am no better than my Fathers:* and as he lay, and slept under a Juniper tree, behold an Angel touched him, and said unto him, *Arise, and eat:* Art thou traduced, maligned, censured, imprisoned, and condemned to death for righteousness sake, or for the truth? so was *Daniel*, whom God yet delivered by an Angel: *My God hath sent his Angel, and hath shut the Lyons mouths, that they have not hurt me, for as much as before him innocency was found in me:* And so it was with *Peter*, for behold the Angel of the Lord came upon him, and a light shined in the prison, — and when *Peter* was come to himself, he said, *Now I know of a surety that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod:* Art thou amidst a people, whom God for sin hath decreed to destruction? so was *Lot*, whom the Angels hastened out of *Sodom* lest he should be consumed in the iniquity of the City. But I am saved this labour of searching any further into Scripture; \* a worthy Author hath framed us the variety of their assistance in this same Scheme: One while he lead us in our way, as they did *Israel*, another while they instruct us, as they did *Daniel*

Gen. 24. 7. 40.

Exod. 23. 23.

Num. 20. 14, 15, 16.

1 King. 19. 4. 5.

Dan. 6. 22.

Acts 12. 7. 11.

\* Bishop Hall in his invincible world.

niel; one while they fight for us, as they did for Joshua, another while they purvey for us, as they did for Elijah; one while they fit us to our holy vocation, as they did Isaiah, another while they dispose of the opportunities of our calling for good, as they did of Philips to the Eunuch; one while they forget our dangers, as to Joseph and Mary, another while they comfort us in our afflictions, as they did Christ and the Apostles; one while they resist our offensive carcases, as they did Moses, another while they encourage us in our devotions, as they did Paul; one while they deliver us from durance, as they did Peter, another while they preserve us from death, as the three Children; one while they restrain our presumption, as the Cherub before the gate of Paradise, another while they excite our courage, as to Joshua, Gideon, and the other Judges; one while they cure our bodies, as at the pool of Bethesda, another while they carry up our souls to heaven, as they did to Lazarus. It were endless to instance, in all the gracious offices which the Angels perform. And is not here great encouragement to all the Saints? the Children of Princes are not without their guard, no more are Gods children; as they have an heavenly Father, so they have an heavenly guard to wait upon them, and to minister unto them. O mighty encouragement.

## SECT. VI.

Use of admiration.

Use 3<sup>d</sup>.

**H**OW may this Angel-administration cause the Saints to admire at the kindness of the Lord towards them? You Darlings of the Almighty, if others regard not, you have cause to wonder at this that the Angels, those created Citizens of glory, should receive you in your straits, march after you in your ways, counsel you in your doubts, defend you in your dangers; in a word, that God should charge all his Elect Angels to shew love and respect unto you, yea, to serve and to minister unto you: Stand amazed at this, O ye Saints! The Angels are the most glorious creatures in the world, they are the glittering Courtiers of heaven, the beautiful companions of Jesus Christ, Job calls them *morning stars*, in that being newly created they gave glory to the Creator, even as the birds in spring begin their notes, and sing at break of day: and he calls them *Sons of God*, in that he doth use them as children, they are very near to him, they do always attend him, and continually see his face, they have the privilege of sons: *The Morning stars sing together, and the Son of God sheweth for joy.* Now that such creatures should wait on sinful wretches, dust and ashes, worms and not men, it is enough to cast any man in the world into an amazement or astonishment. A wonder it is, that any creature, though inferior, should be serviceable to man, that by sin hath lost his dominion over the creatures; A wonder it was, that the Ravens should minister unto *Elijah*, but that all the Host of Heaven should be abased (if we may speak after the manner of men) to so low a work, that Angels should perform offices of respect to the meanest creatures; that an Angel clothed with light and glory should come to *Zachary*, to *Mary*, and to the Shepherds? What, Angels of God to wait upon those who are the most despised and rejected of men? Stand and wonder at this! *When I consider the heavens (saith David) the work of thy fingers, the Moon and the Stars which thou hast ordained, what is man that thou art mindful of him, and the son of man, that thou visitest him? for thou hast made him a little lower than the Angels.* This indeed is applied to Christ, *Heb. 2. 6, 7, 9, 11. Who was made a little lower than the Angels, by the suffering of death, but now is crowned with glory and honour: Yet (saith the Apostle) He that sanctified, and they who are sanctified, are all one, for which cause he is not ashamed to call them brethren.* Christ and we are of the same nature, which though in some respect it be lower, yet it is but a little lower than the Angels, nay, in some respects are we higher than the Angels, for the Angels wait on the Saints, and the Angels are not so married to Jesus Christ in a mystical union, as the Saints and people of God restored to his Image are. Admire at this all ye Saints! verily there is somewhat in holiness more then the world seeth or knoweth, there is some worth, or excellency, or consanguinity in the Saints to Christ, or I cannot think that Christ would set such a guard upon them as his own Courtiers. The Angels are indeed neerer in alliance to Christ, but to the Saints are neerer: The Angels are Gods Progeny, the Sons of God, and so Christ is their Brother, but man is allied neerer to Christ than so, in that man is of Gods Lineage, and Christ is of mans Lineage: And hence it is, that the Angels must now stoop, and bow, and wait, and serve, and minister to the Saints. Are they not neerer allied than all the Angels? unto which of the Angels

Job 38. 7.

Psa. 8. 3, 4, 5.

Heb. 2. 6, 7, 9, 11.

said



said he at any time, *You are my Son, my Kinsman, Brethren, Mother, Sister, Spouse?* An Angel is constantly called a ministering Spirit, but is nowhere read a friend of God; the Son of the Father, the delight of the Son of Man, the Temple of the Holy Spirit, wherein the thrice glorious Trinity takes up his Mansion. Christians admire, here is enough to cast you into an extasy: Come view the Saints Pedigree, and tell me what you think of it.

## The Saints Pedigree.

Christ is ours,	Our Lord, 1 Cor. 1. 2.	We are to Christ,	His Servants, Rom. 6. 22.
	Our Friend, Cant. 5. 16.		His Friends, John 15. 14.
	Our Flesh and Blood, Heb. 2. 14.		His Kinsmen, Mark 3. 21.
	Our Brother, Heb. 2. 17.		His Brethren, John 7. 3.
	Our Father, Isai. 63. 16.		His Sons, Gal. 3. 26.
	Our Husband, Rom. 7. 4.		His Spouse, Sister, Love, Dove, &c. Cant. 4. 9.

We are both

One Vine, John 15. 1.  
 One Seed, Gal. 3. 16.  
 One Temple, Ephes. 2. 15.  
 One Body, Rom. 12. 5.  
 One Spirit, 1 Cor. 6. 17.  
 One Christ, 1 Cor. 12. 12.

Upon the view of this Line, Genealogy, Pedigree, (call it what you please) methinks (my brethren) we should all cry out, *Lord, what is man, that thou art mindful of him? for thou hast made him higher than the Angels, and hast crowned him with glory and honour; thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet. O Lord, our Lord, how excellent is thy name in all the world?*

## SECT. VII.

### Use of Magnanimity.

Use 4.

**D**O Angels wait on Heavens Heirs? Come then ye holy ones, and take an holy state upon you, think your selves too good to abase your selves to the world, or to sin, or to be slaves of men: Why you are Kings, and have a mighty guard, and therefore you should carry your selves answerable. Little do the men of this world think of this, or believe this truths if they see a man to have at his heels a long train of earthly followers, in silks, sattins, golden chains, and such like braveries, Oh how are such sights gazed on? and how are such men usually stiled, *Your Greatness, Highness, Excellency?* Alas, alas! all is but beggary to the glory of the least of the Saints of God; and of their attendants. I see indeed a great deal of glister in some of these earthly State solemnities, yet in all their pompa they had need of a fair day, and clear Sun-shine, or else half their Shew will be lost: But Angels (the Saints attendants) enlighten the greatness darkness, Luke 2. 9. *Mat. 12. 7. Is not their countenance as lightning, and their raiment white as snow?* Mat. 28. 3. Oh then! how should this greatten the spirits of Gods people? Why think of it, you whom it most concerns, as an high favour for *Mordchai*, a poor porter, to have *Haman*, the great pompous of the Empire, to be his attendant, his Lacquy, or his Footman for an hour: How much more honour is it for you poor worms, to have those mighty Peers of heaven, little Royes, Demigods, to wait upon you continually? King *Solomon* in all his Royalty, in the midst of his two hundred Targets, and three hundred Shields, of beaten gold, was not like one of the Lillies of the field, much less like a Saint invironed, and encompassed with a wall

Mat. 28. 3.

wall of Angels: Hence was that saying of Christ, *Despise not one of these little ones*: and why so? because *in heaven their Angels do always behold the face of my Father.* Th: Math. 18. 10. brightest Angels that look in the face of God, despise not to attend upon the meanest Saints, and how then should any despise them whom the Angels honour? How should any think them unworthy of their company, or countenance, whom the great Angels think most worthy of their service and attendance? but especially, how should any presume to wrong the Saints, or to rush into Gods Paradise, such as every true Christian is, where stands the Angels of God with a flaming sword which turns every way? Its enough, (one would think) to affright all the men in the world from offering any violence to any of Gods people. But howsoever they carry, let Christians carry as Heavens Heirs, let them *walk worthy of God, who hath called them to his Kingdom and glory*: Let them consider what Servitors and Ministers God hath appointed to wait on them, and in the Name of God let them carry themselves answerably, and be holily magnanimous. *Plutarch* tells of *Themistocles*, that he accounted it not to stand with his state to stoop down to take up the spoiles of the enemy, whom he had scattered in flight, but saies to one of his followers *You may for you are not Themistocles.* Others mind the earth, and earthly things, as the swine that follow the trough, and can look no higher, yet let the Saints, (whom the Angels wait on) walk above the world, and above all things that are here below. Citizens of Rome might not accept of any other freedom in any other City; they accounted it a dishonour to the Freedom of Rome, to take Freedom any where in the world besides; You that are free of the Kingdom of heaven, and that have the created Citizens of heaven to be your Life-guards, Oh do not entangle your selves with the things of earth, seek not to be free here, as if you had no better portion: Surely if you understand your own privileges, you are spiritual Kings and Queens of an otherwise Kingdom than this world: you have the privileges of a Council, to wit, *Gods testimonies*, Psal. 119. 24. and the privileges of a guard full of state and strength, to wit, *Gods Angels*: Oh how should this greaten your spirits: *Let the Saints be joyful in glory*, Psal. 149. 5, 6, 7, *let them sing aloud upon their beds let the high praises of God be in their mouths, and a two edged sword in their hands, to execute vengeance upon the Heathen at whose command is a Legion of Angels, This honour have all his Saints.*

## SECT. VIII.

## Use of Exhortation.

**I**S the ministring Office of the Angels for heavens heirs? then to your duties of communion with them. Oh improve this Ordinance! Why here is an Ordinance of Jesus Christ scarce thought on; the Angels minister to Saints, and the Saints almost if not altogether, forget their duties which they owe to God and Christ in that respect. What (my brethren) are you ignorant of such an ordinance? or do you know it, and yet are you negligent? if you are simple ignorant, and that your ignorance is of pure negation, and not of evil disposition, it is then high time to discover this mystery of godliness to you, that you may be in the exercise of such duties yet unknown, or if you know them, and are negligent of them, it is then high time to rouse up your spirits, and to stir up your pure minds by way of remembrance, that you may be mindful of the words which were spoken before by the holy Prophets, and of the commandments of the Apostle, of our Lord and Saviour. Howsoever the case stands with you I beseech you hear, learn, practise, and make use of this present book and work; it is another message that I have from God, another Ordinance that I would discover; therefore Set your hearts to all the words that I testify to you this day, for it is not a vain thing, but it is for your lives. 2 Pet. 3. 1, 2. Deut. 32. 46.

The Motives I use, shall be only these, —  
1. Angel-ministration, and our communion with them, is an Ordinance of Jesus Christ; it is an institution of Christ, which hath connexed to it some kind of spiritual efficacy to work on souls. Amongst other intervening mediums (saith one) there is one great Ordinance, which we have not so much Considered of, viz: that the good Angels (the Chariots and Hosts) should relieve us, as they did Elisha; nor is their relief only as to outwards, but in relation to our religious walking, and to our inward man. Were it not sad to lose an Ordinance of Jesus Christ? or if it be not lost in respect of the living in.



instruments on their parts, yet is it not sad that we should make no use of them? Ministers are an Ordinance of Christ, they are Messengers, Interpreters, (even as the Angels, and therefore are called Angels, Rev. 1. 20.) their office is to declare unto man his righteousness; to pray men in Christ's stead to be reconciled unto God; to gather together the Saints; to be Christ's Paronyms, to deal about the getting of a Wife for the Lamb, to Cater for heaven, to bring in custom for the Kingdom of God. Ministers and Angels are in the very same employment: Now were it not sad, that the Ministers of Christ should be neglected or despised? What if you have Ministers? Is their no use to be made of such an Ordinance? the Apostle tells you, you cannot have saving knowledge, regeneration, or faith, without their use: I do not speak what God may do extraordinarily, but this is Gods ordinary way: How can they believe on him of whom they have not heard? and how can they hear without a Preacher? I may say the same of Angels in their way, for they are rational and living instruments, they are Ministers of God, and they administer to us saving truths: An Angel told that first news of the Gospel, Behold I bring you good tidings of great joy, which shall be to all people. And shall this Ordinance of Christ be without any consideration how we may receive good from it? God forbid.

2. The Angels are an Ordinance ever present: some other Ordinances may be taken from us: Men may take from us our Bibles, Teachers, Pastors, or they may imprison us where we cannot enjoy them, but they cannot take from us the holy Angels: When the High-Priest, and all that were with him, laid hands on the Apostles, and put them in the common prison, then the Angel of the Lord by night opened the prison doors, and brought them forth, and said, Go stand and speak in the temple to the people all the words of this life. And when Peter was in prison, sleeping between two Souldiers bound with two Chains, and the keepers before the door kept the Prison, behold the Angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. No prison is so close, no Keepers are so vigilant as to keep out Angels: though we want and may want other ordinances, yet we have the Angels as an ordinance to walk up and down with us, wheresoever we are, or whithersoever we go. I cannot but remember that speech of a great Divine, which at first reading exceedingly stuck with me: The good Lord forgive me, for that amongst my other offences, I have suffered my self so much to forget, as his Divine presence, so the presence of his holy Angels: It is I confess my great sin that I have filled up my eyes with other objects, and have been slack in returning praises to my God for the continual assistance of those blessed and beneficent spirits, which have ever graciously attended me without intermission, from the first hour of my conception to this present moment, neither shall ever, I hope, absent themselves from my suitage and protection, till they shall have presented my poor soul to his final glory. It is a good man of an holy gracious spirit was so forgetful of them, that he was fain to cry peccavi, I confess my great sin, and the good Lord forgive me. Methinks it should be a prevailing motive to work on us, so to converse with them, and to perform our respective duties to them, as being ever present, without intermission, they wait on us, how is it that daies without number we should forget them, and their ministration?

3. The Angels are an Ordinance improving other Ordinances of Jesus Christ: In this respect there is no fear of clashing with other ordinances: It is true that the Lord never calls any Assembly to two divers employments at one and the same time, unless they be subservient the one to the other. Hence it is, we blame them, who coming into our Congregations when some publick Ordinances is in hand, they betake themselves to their private devotions, and will not reverently (without more ado) compose themselves to joyn with the assembly in that Ordinance of God which is in hand: We would not have Ordinances clash, only Angel-ministration in religious affairs will not hinder, but further our religious services; and Angel ministration in civil affairs will not hinder, but further our civil businesses. 1. In religious services the Angels are assistant: it is said, that they suggest suitable, seasonable, and pious thoughts at such a time: When Cornelius was praying, he saw an Angel saying unto him, thy prayers and thy alms are come up for a memorial before God: And while Zacharias was executing the Priests office before God, there appeared unto him an Angel of the Lord on the right side of the Altar of Incense, saying, thy prayer is heard. 2. In Civil affairs the Angels are assistant: They shall keep thee in all thy wayes, in thy vocation, or particular calling. Now herein is the excellency of such an Ordinance, that it is an addition and improvement

Job 33. 23.  
2 Cor. 5. 20.  
Ephes. 4. 12.

Rom. 10. 4.

Luke 2. 10.

Act. 5. 18, 19,  
20.

Act. 12. 6, 7.

Bishop Hall  
of the invisible  
world.

Act. 10. 4, 5.  
Luke 1. 8, 9, 20.

Ps. 9.

provement to all other Ordinances, an argument sufficient to bind us to our duties in reference to it.

4. Angel-ministration, and our communion with them, is an Ordinance in opposition to Satans temptations, and our communion with them, it were enough to amaze poor souls to consider the Powers and Principalities that are against them; were they but weak, they were less considerable but *we wrestle not against flesh and blood* (saith the Apostle) but against spirits, yea, *against spiritual wickedness in heavenlies*. And yet as great as the power and policy of devils are, they are less in power than the holy Angels: *There was war in heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not.* — *And I saw an Angel come down from heaven, having the Key of the Bottomless pit, and a great Chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him a thousand years.* Now here is the encouragement to our duties; not only God and Christ, who is the Author and Finisher of our Faith, but even spiritual substances of good Angels, proportionable to the other of bad Angels, contend with them, and stand most valiantly on our side. Ephes. 1.12.  
Revel. 12.7-8.  
Revel. 20.1, 2.

But what are those duties of communion we owe the Angels in this respect? I answer 1. In general: 2. In special.

1. In general: *As is their ministration, so is our duty of communion with them.* Now in several ways do they administer to us, and so in several respects do we owe duties to God and them. There is a proportion (if we can find it out) betwixt their Ministration and our duty, and they answer one another as in the glass, face answers face: *Malach 1.6.* If they serve us, certainly there is something of service that we owe God and them: As the Lord could say, *If I be a Father where is mine honour? and if I be a Master, where is my fear?* So if the Angels stand in any such relation towards us, it cannot be, but proportionable or suitable duties are to be performed by us.

2. In special: *As the kinds of their ministration differ at several times, so are we to observe their ministration at these times, and to return suitable duties.* At the first they minister in one kind, and anon they ministered in another kind; as our several needs are at several times, so are their several ministrations in those times. Ex. gr. When I was in my mothers womb they minister thus; and when I was born, and but yet an infant, they ministered thus; and when I was grown, and come to riper years, they ministered thus; and when I die, and go out of the world, they will minister thus; and when I shall rise again, and come to Judgement, they will minister thus. Now here is my duty: 1. To consider their several ministrations at those several times. 2. To return suitable duties at times seasonable, as I am in their season to perform all other duties.

## SECT. IX.

### Use of direction.

And this is that special use which I aimed at, and which I had first in my eye, when I began this work; it is an use of direction, wherein I shall first lay down the office of Angels, and then our office. First, what they do in their times, and then what we must do in our times, in answer to them and their ministrations. And O that the Lord would bless this work to thee that readest! Oh that he, on whose errand I come, would speak himself to thy soul, for he is able to instruct, yea, when he teacheth, all are Scholars.

Use. 6.

## Ministration



# MINISTRATION OF, AND COMMUNION WITH ANGELS.

## The Second Book.

### CHAP. I. SECT. I.

*Of the time, when the Angels first begin their Ministration.*

**T**HE first Period wherein the Angels minister to Heavens Heirs, it is from their quickning in the womb, till their Birth. Come then, and First, see the Ministration of Angels at this time; and Secondly, learn, and practise we those several Duties that especially concern the Saints in that respect.

1. For the Ministration of Angels in that Period, most probable it is, that then they begin their Ministration. The exact beginning is indeed questionable; Some would have it to begin at the first hour of Conception. *They have ever graciously attended me (saith one) without intermission from the first hour of my Conception to this present moment.* Others at the first infusion of the Soul. *Their care begins (say they) as soon as the Child is quickened in the Womb for that they have then another distinct charge to look after.* Others at the birth of the Elect; God revealing to the Angels who are such, by requiring their attendance on them then: *From their birth to the end of their life (saith \* Zanebimus) Angels are assigned of God to wait on the Elect.* Others at the Baptism of Infants: *Origen* recounting many Opinions, doth mention this; which is very improbable, for then it is in the power of Parents, who set the time of Baptism, to say, when the Angels shall begin their office over their Children, but the Elect are precious and dear to God before, as after the Ordinance of Baptism. Others at the time of Conversion. Of which two Reasons are given.

1. Because the Angels know not the Decrees before that Election be declared in Conversion: But this we deny.

2. Because in the state of nature a man is under the wrath of God, and is vexed with evil Spirits, that hurry him to sin, and rule in the Children of disobedience; but although this cannot be denied, yet God is resolved that all his Elect shall have invisible supports against Satan, to preserve them charily, as chosen vessels, against the time that he shall manifest himself unto them; and it is sufficient to Angels, that God wills their attendance, and that hereafter they shall discern some fruit of their attendance. For my part amidst all these differences, I close only with them, who say, that the Angels begin the execution of their Charge when the Soul is infused: and the Reasons are solid —

1. Be

B. Hall of the  
invisiblw world  
Dr. Manton  
on Jude.

\* Zanebimus de  
operationibus Dei.  
l. 3. c. 15.  
|| Origen Tract.  
5. i. Matth

See Dingley  
Deput. of Ang-  
gels,

1. Because the Child hath then a distinct being of his own.
2. Because then it is a person consisting of Soul and Body.
3. Because Gods Providence over soul and body (of which the Angels are servants) taketh date thence: *Thou hast covered me (saith David) in my Mothers Womb: The Lord in framing our bodies and creating our souls in our Mothers Womb, did then cover his tender work with his mighty power from all Inconveniences, as with a shield; and therefore then did the Angels begin their Ministration.* Pls. 139. 13.

## SECT. II.

*Of the Manner of Angel-ministration at that time.*

**B**UT how do the Angels minister at such a time? I answer they keep, preserve, defend, deliver, sustain and strengthen Babes, even in the womb. I cannot think that they have only one Office at such a time, but that sometimes they attend them for good, and sometimes they deliver them from evil. The case stands thus; In the Creation or Infusion of the soul, (which is all one, for *creando infunditur, & infundendo creatur*) the Angels receive their Commission, as if the Lord should say, *Come Blessed Angels, here is a Creature that shall at last fill up the room of some fallen Angel, and then it shall be like to your selves, and you shall love it as you love your selves, but in the mean time, it is my pleasure, that you should minister unto it, and keep it safe: Which no sooner said, but they are prompt and ready to do Gods will.*

We may wonder at this, that the Angels should thus minister to man after his Fall, which they never did before. In that Collation betwixt Innocent Adam, Second Adam, Renewed Adam, and Old Adam, it is said, that the Angels did neither minister unto, nor keep the first Adam, before the Fall, because he was in no danger, only they loved him: The Angels indeed ministered to Christ, the Second Adam, and loved him, but did not keep him, for he was *Comprehensor* as well as *Viator*: Christ is the Head of Angels, and therefore he is not kept by them: The Angels now minister to the Renewed Adam, yea they love him, and keep him, and yet this argues not any Prerogative that the Saints have above Christ, but rather their weakness and wants, that they have need of the Angels to preserve them, as young Children stand in need of Nurses to wait upon them: But for as old Adam or wicked Reprobates, the Angels neither minister to them, nor love them, nor keep them, in respect of any special and particular keeping: It may be the Angels are sometimes Ministers of outward things even to the wicked, as the Angels brought down Manna in the Wilderness to the bad *Israelites*, as well as good; but they have not that particular care of the wicked, as they have of the Elect of God; they come not up and down upon the Ladder, Christ, to minister to them, as they do to the Elect, Now this keeping of the Elect, is not only in this Life, but all the while that they are in their Mothers Womb.

Therefore is  
Manna called  
Angels food.  
*Quia Angelorum ministerio fuerit productum, Vossius.*

## SECT. III.

*Experiences of this Truth.*

**O**F this, as of all the rest, I would give in some Experiences for further clearing.

1. An ancient Matron having many Children, and having left bearing for the space of about 12 years, the Lord then unexpectedly gave her to conceive; she wondered, and apprehending nothing but ill health, purposed on such a day to take Physick; but the night before (if I mistake not) she felt the Child stir in her Womb, and then she brake out, as *Sarah* did; What! *After I am waxed old, shall I bear a Child, my Lord being old also?* Hereupon, the Physick was removed, the Child preserved, and rightly called *Isaac* in imitation of old *Abraham* and *Sarah*, who laughed at the News of the Angel, that they should have a Son in their old age, *Gen. 17. 17.* — 18 11. Gen. 18. 12.

2. Three Godly women in the Isle of *Gernsey*, were condemned to be burnt for their Religion, and though one of them was great with Child, yet found she no Favour: As they were all three in the fire, the belly of the Woman breaking with the vehemency of the flame, the Infant (being a fair Man-child) fell into the fire; which being caught, and carried to the Bayliffe, he commanded it to be had back, and thrown into the fire; whereby after it was born, and preserved by the Angels, it died a Martyr. *Clarke.*

SECT.



## SECT. IV.

*Of the Duties that concern us in this respect.*

2. **T**H<sup>E</sup> Duties that concern us in this respect, are either Parents duties, or Childrens —

## 1. For the Parents.

1. Parents may rejoice at this, that the holy Angels attend them, and those little Pieces and Pictures of themselves. You that are Mothers great with child, are you not sometimes in trouble, fear and peril? Be not discouraged, for the Angels attend your motions, and all occurrences for the safety and preservation both of you and yours. It is observed, that when *Mary saluted Elizabeth, the Babe sprang in her womb for joy, and Elizabeth was filled with the Holy Ghost.* Some think, that this springing of the Babe was by the presence of an Angel with *John*, otherwise that little *Embryo* had been incapable of such effusions and motions, according to the course of nature; and immediately it follows, *Elizabeth was filled with the Holy Ghost.* A serious consideration of the Angels ministering to such *Embryos*, may be a blessed means to fill you with the Comforts of Gods Spirit. O rejoice in this! Nor is that all: For. —

2. Parents ought to pray, not to the Angels, but to the God of Angels, for the favour, assistance and Protection of the Angels to their infants. I know such Prayers are not usual, but is not that a neglect of duty to our Babes? When *David* prayed against his enemies, he could say, *Let the Angel of the Lord chase them; and let the Angel of the Lord persecute them:* How much more may we say for our tender Infants in the womb, *Let the Angel of the Lord guard them, and let the Angel of the Lord keep them.* *Manoah* and his wife, were very careful what to do for the Babe which must be born to deliver *Israel* out of the *Philistines* hands; and therefore after the Angel had appeared to the woman, and told her, *Then Manoah intreated the Lord, and said, O my Lord, let the man of God (or the Angel of God) which thou didst send, come again unto us, and teach us what we shall do unto the Child that shall be born:* and *God hearkened to the voice of Naneah, and the Angel of God came again:* Indeed when he came, he would have no Burnt-offering offered unto him, but gave direction, *If thou wilt offer a burnt offering, thou must offer it unto the Lord.* Angels would not be prayed unto, nor worshipped, *Rev. 19. 10. — 22. 9.* But yet in reference to the Angels, we find here *Manoah* praying, and offering unto the Lord, and if he prayed for Angel-direction, how much more may we turn the Promises into Prayers for Angel-protection, and ministration to these poor Infants yet unborn!

## 2. For the Children or Parties themselves, when grown. —

1. Let them know and be acquainted with their Angel-keepers. When *David* considered how *he was made in secret, and curiously wrought in the lowest parts of the earth, and covered in his mothers womb,* he cried out, *Marvellous are thy works, and that my soul knows right well.* It is not enough to have Angel-keepers, before we are born, but in time we should endeavour to know them: It is sad to be ignorant still of such a glorious truth, Surely God would have us acquainted with his works, and to bear witness of what we know for his Glory.

2. Let them praise God for the Angels ministering to them in the womb. *Thou art he* (said *David*) *that took me out of the womb;* and thou art he that preserves me in the womb. The Lord doth many things for us, which at that time when he doth them, we cannot observe; it is our duty therefore to look upon them afterwards, that they may furnish us with matter of Praise to God? But why is not Praise rendered to the Angels, as well as to God? Because God will not give his Glory to another: Angels must have their due, but they must not rob God of his praise; whatsoever Instruments and means the Lord make use of, the spiritual eye pierceth through them, and looks on God, and gives him all the Glory. You that hear of this Angel-ministration in the womb, O praise the Lord! It is (if you rightly apprehend it) a smothered wonder, and so glorious a work of God, that he deserves perpetual Praise from you for that one work. *Thou art he that preserved me in, and took me out of my Mothers Bowels; My Praise shall be continually of thee.*

3. Let them act their Faith, and trust in God, even because of this; to this end are all the expressions of Gods Love to his Saints, that they might shore up their Faith, and trust

God

God more. O then among other experiences of Gods dealings, make use of this, for strengthening of your Faith: *Thou art my hope O Lord God; thou art my trust from my youth, by thee have I been holden up from the womb.* As Satan makes assault after assault against Faith, so should we raise Bulwark after Bulwark, for defence thereof. After we have looked upon other mens Experiences, we should recount our own Experiences of God care towards us, and make use of all Gods dealings for our strengthening. Thus Lord thou didst for me in my youth and Childhood and Infancy. Thou didst make me hope when I was upon my Mothers Breast, I was cast upon thee from the womb, thou art my God from my Mothers Bely; yea in the womb, before I was born, thou didst cover me, and guard me by the Angels, and therefore how should I but believe? How am I forced to acknowledge that the Lord never leaves me, even when I least perceive his presence? Here's mighty encouragement for Faith.

4. Let them love God and his Angels, for this early ministratation of the Angels. Ancient love is a Loadstone or Lovè; were it but a little Love, yet long Love might beget Love again. Why, God hath loved us from everlasting, and the Angels have loved us from our first beginning, and therefore how should we but love them again? Davids consideration of Gods mercy towards us in the womb, took up his heart and ravished his spirit; yea he was so exceedingly taken with it, that he could not off it. *Thine eye did see my substance, yet being imperfect, and in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them; how precious are thy thoughts unto me, O God, How great is the sum of them? If I should count them, they are more in number than the sand: when I awake I am still with thee.* Oh that our souls were awaked, and oh that our spiritual senses were renewed that upon a serious consideration of Gods Love, and of the Angels Love to us in the womb, we might love again and in a holy pang cry out, *How precious are thy thoughts unto me, O God? and how precious are your thoughts unto me, O ye Angels of God?*

## CHAP. II. SECT. I.

## Of the Ministratation of Angels in our Infancy and Childhood.

**T**HE Second Period, wherein the Angels minister to Heavens Heirs, it is from their Birth to their youth, or riper years; this takes up the time of Infancy and Childhood. And in prosecution of this, first, let us the object before us at this time; and Secondly, learn and practise we those several Duties that will naturally flow from such an object.

1. For the Object, viz. The Ministratation of Angels in our Infancy and Childhood.

The Scriptures are express: *Take heed that ye despise not one of these little ones, for I say unto you that in heaven their Angels do always behold the face of my Father which is in Heaven.* By *little ones*, I do not exclude the adult, who resemble little Children in some imitable qualities; nor would I exclude little Children, whom our Saviour propounds as a pattern for the imitations of the adult, *Matthew 23, 4, 5, 6.* But I would rather take all in, and say, that by *little ones* is meant either those who are little in stature, as the Child set in midst of them, or little in Grace, Parts, Esteem, as some of the Disciples were, or little in their own eyes, as all the Elect are or must be. All these have their Angels, and therefore none of these must be despised; when Christ was but a Babe, *The Angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and his Mother, and flee into Egypt, and be there, until I bring thee word.* And when Herod was dead, *the Angel appeared again to Joseph in Egypt, saying, arise, and take the young Child with his Mother, and go into the Land of Israel.* Thus was Christ provided for in his Cradle by an Angel. When Hagar had not wherewithal to feed her Child, *she cast the Child under a shrub, and she went and sat her down over against him a good way off saying, let me not see the death of the child; and she sat over against him, and lift up her voice and wept, and God heard the voice of the Lad, and when the Angel of the Lord called to Hagar out of heaven, and said unto her, What aileth thee Hagar? fear not, for God hath heard the voice of the Lad where he is, Arise lift up the Lad, and hold him in thine hand; for I will make him a great Nation; and God opened her eyes, she saw a Well of water, and she went and filled her bottle with water, and gave the Lad drink.* Here was an Angel calling, comforting, and directing Hagar in

her



Gen. 48. 16.

her child's behalf : Or if *Hagar* and *Ismael* were not Elect : When *Jacob* blessed the two sons of *Joseph*, he said, *The Angel which redeemed me from all evil, bless (or keep) the lads.* Many think this was the great Angel of the Covenant to whom *Jacob* prayed for a blessing on *Joseph's* sons, and the rather because he is said to red. em him from all evil, which is properly peculiar to *Jesus Christ*, but others say, that this form of prayer was only an interpretative kind of imploration, that God would bless, or keep *Joseph's* sons by his Angels : And for that of *Redeeming* ] if this was spoken of Eternal Redemption, it were indeed peculiar to *Christ*, but *Jacob* (saith a late Writer) speaks here of redemption and deliverances from temporal evils, which is confessed to be a main office of Angels. And *Chrysostome*, *Basil*, *Rivinus*, *Mercerius* (as the cities them) quote this very place for the deputation of Angels.

Dingley of Angels

## SECT. II.

Of the manner of Angel ministration at that time

Psa. 7. 10.

Chemnir. in harm Evang. Gers. Ser. de Angelis.

**B**UT how do the Angels minister to us in our Childhood ? I answer. —  
1. They keep us from evil : Were it not so into how many dangers should we fall ? Indeed, a wonder it is, that most children are not disfigured, and lamed with bruises and fearful miscarriages, with cutting and burning themselves, as hundreds and thousands of opportunities are offered, but that Angels are very diligent to keep them out of harm's way : *When Father and Mother forsake me* (saith *David*) *then will the Lord take me up* : When parents are without natural affection, when Nurses are careless, and children of restless, stirring, and climbing dispositions, then doth the Guardianship of Angels especially appear. To this purpose is *Chemnirius* cited by the aforesaid Author, saying, *That Infants are obnoxious to such and so many dangers, that no anxiety of Parents, or diligence of servants can secure them without the tuition of Angels.* And *Gerson* observes the like, *Whence is it* (saith he) *that little children are preserved from so many perils of their infancy, as fire, water, falls, suffocation, but by the agency of Angels?*

Dyke on Michael and the Dragon.

Bishop Hall of God and Angels

2. They keep us in health : Some say, that much Physick should not be administered to infants, it is not safe to be too much tampering with such tender things, and I suppose there is less need, in that Angels themselves are instead of Physicians to such weak Patients. It is *M. Dykes* saying *Angels help to remove diseases and evils, as the devil helps to bring them on us* : And to that purpose they may have an hand in the use of such means as are for our bodily health. Angels are the Rockers (saith the same Author) of babes and sucklings, their invisible hands are doing for them, when we little think of any such matter. It may be some are sick, and yet recover, and we attribute it to this or that means, when indeed the instrument was an heavenly Angel. Certainly (said our divine *Seneca*) there are many thousand events wherein common eyes see nothing but nature, which yet are effected by the ministration of Angels : As when sudden cures were wrought at the pool of *Bethesda*, it might perhaps be attributed by many to some beneficial constellation, but we know out of the Evangelist, that an Angel descended, and moved the water, and made it lenative : Where we find a probability of second causes in nature, we are apt to confine our thoughts from looking higher, yet even then there are many times unseen hands. How much more when the work is above the power of any secondary cause ? this carries its own evidence without dispute, that it is not of nature, it must needs be of an higher efficiency. Ex. g. Have we seen a poor weak child raised up from deadly sickness, when all natural helps have given him up, then have the Angels of God been his secret Physicians.

Zanch. de operibus Dei. l. 2. c. 14.

Ephes. 6. 4.

3. They teach and tutor us : Some think, that Angels do help little Infants to speak and go, but howsoever they are as Tutors and Schoolmasters to them, *Zanchy* compares them first to Nurses, and then to Schoolmasters, that that they may instruct them, admonish them, correct them, comfort them, defend them from all evil, and provoke them to all good. Admitt all their offices (which are almost infinite) this I believe is the Angels care of little Children, that they be brought up in the nurture and admonition of the Lord. Heaven is the place, whence many good Angels are fallen, and the good Angels would have these places filled up again with Saints. Hence they take care especially of their souls, tacitely revealing to them the mysteries of grace, not so, as if the

Angels

Angels office were to preach the word; that Ministry is not committed to them, but to the Apostles, and others called to it; but 'tis at least the Angels care, that both children and adult should be taught in the Church by men appointed and prepared by the Angels: thus the Angel spake to Philip, when he was to preach the Gospel to the Eunuch, *Arise, and go towards the South*: And another Angel spake to Cornelius, saying, *Send to Joppa, and call for Simon Peter, who shall tell thee what thou oughtest to do*. If the Angels are not ordinary Preachers, lest they dazzle us (their brightness being unsuitable to our weak conditions) yet are they Gods instruments to provide Preachers for us, that by them we may be instructed in the Law of God, and mysteries of the Gospel. And something more the Angels do in that they suggest to infants pious thoughts, and tacitely provoke them to a pious life, and draw out of them such gracious holy words, that the Psalmists saying is verified, *Out of the mouth of Babes and Sucklings hast thou ordained strength*. Thus when the children cried in the Temple, *Hosanna to the Son of David*, and therefore the Priests and Scribes were sore displeased; Jesus made their Apology, saying *Have ye never read, our of the mouth of Babes and Sucklings hast thou perfected praise*? Certainly those *Hosanna's* of the children were above nature, or acquired parts, or Parents Education; and therefore they were taught them by the Angels.

Act 8. 26.  
Act 10. 6.

Psalm 8. 2.  
Mat. 21. 16.

## SECT. III.

*Experiences of this truth.***E**Xperiences

## 1. For keeping us from evil.

An Infant being laid in his bed with some servants, he was near morning found out of the bed among wooden and iron tools, enough to have killed him; he was taken up cold, yet without any harm, and being laid in the warm bed he revived, and so was graciously preserved.

A Child fell into a River of waters, and being carried down the stream, was at last taken up for dead, but after some time he revived, and the next day I saw him, and telling him that God had given him a new life, the child wept, I desired him to remember it, improve it, and to thank God for that mercy all his daies.

A child playing by the side of a pond, fell into it, where it was like to perish: Near the pond was an house, where only was one man reading in a book, but it pleased God that he was suddenly so troubled, though he knew not for what, that he could read no longer; whereupon he walked up and down the room, but could not be quiet; then he walked forth and espied a straw hat swimming upon the water, and looking earnestly, he saw the child rise to the top of the water, and so catching hold of it, drew it out, and saved its life. *White.*

There was a Maid, who lived with her Mother in *Bergamus*, and was in one and the same night by a strange wonder brought into the City of *Venice*; they in the family where she arrived, were near allied to her, and coming in the morning into the Chamber where she was, and finding her unexpectedly stark naked, without any linnen, as so much as a rag to cover her, gently demanded of her, how she came thither? where her cloaths were? and what was the cause of her coming? the poor Girl being much alhamed, and mixing her blushes with many tears, made answer to this purpose: *'This very night (said she) when I lay betwixt sleep and awake in bed, I perceived my Mother steal softly from my side, thinking I had not seen her, and stripping her self from all her linnen, she took from her Closet a box of ointment, which opening, she anointed her self therewith under the arm-pits, and some other parts of the body, which done, she took a staff, which stood ready in a corner, which she had no sooner bestrid, but in the instant she rid (or rather flew) out of the Window, and I saw her no more, at which being much amazed, and the candle still burning by me, I thought in my self to try a childish conclusion, and rising from my bed, took down the same box, and anointing my self, as I had before observed her, and making use of a bedstaff in the like manner, I was suddenly brought hither in a moment, where I was no sooner entred, but I espied my Mother in the Chamber with a knife in her hand, with purpose (as I thought) to kill this my young Nephew (pointing to a child in the cradle) but she was hindred by finding me here, who no sooner saw me, but she began grievously to threaten me, and came near to strike me.*



in which fear I began to call upon God to help me, whose name I had no sooner uttered, but she instantly vanished, and I am left here, even as you found me. Whereupon her Kinsman, the Master of the house, writ down, and keeping the Maid still with him, sent to the Inquisitor of the place, where the Mother of the Girl, his Nephew, layed in good Reputation, and no way suspected: but whom he was called and questioned, and (as the manner of that Country is, upon the like probability and suspicion) put to the Mercy of the Tormentor, and at length she confessed every particular before mentioned, to which she added that she had no less then fifty sundry times been transported by the Devil, only with a malicious intent to kill that young Child; but she found him always, at her arrival so guarded (by Angels, and) by the Blessings and Prayers of his Devout and Religious Parents, that she had no power over him. *Barthol. Spinnar*

Not preserving of Health and Life. A Child being begotten and born of Ancient, Sickly and Diseased Parents, was exceedingly infirm, and so oppressed with Children Maladies, that the Physician concluded he could not be long lived; whence the Father drawing nigh to his death, and making his Will, gave him such a Portion, in case he should live to the age of Fourteen years; weak he was, and many sicknesses he had, and yet still the Lord raised him up, and unexpectedly restored him to health and strength, that he passed over those fourteen years, and yet lives. Oh that it may be to Gods Glory, and the Churches Edifying.

#### Prince

At the taking of Bolton by *Rupert*, amongst others then slain, there was one *William Isherwood*, and his wife; and *Felice* their Daughter, being then but eleven weeks old, lay pitifully crying at the Breast of her dead Mother, but it so pleased God, that an old woman, the wife of one *Ralph Helm*, of the same town, aged above seventy years, who had not given suck above twenty years before, seeing and hearing the Child, compassionated, and took it up, and having neither food for her self, nor for the Infant in that common calamity, to still the Child, she laid it to her Breast; and behold the goodness of God, who provides for the young Ravens that cry: the Child sucking, Milk came into her Breast, wherewith she nourished it, to the admiration and astonishment of all beholders.

*Isenbard* an Earl in *Suevia*, had to wife one *Fermentinda*, who grievously accused one of her neighbours for adultery, because she had been delivered of six Children at a Birth; but it so fell out afterwards, that her self (her Husband being abroad in the fields) was delivered of twelve Children, all Males: She fearing the like intamous punishment as by her instigation had been inflicted on the former woman, commanded the Nurse to kill eleven of them: the Nurse going to execute the will of her Lady, was met by her Lord, then returning homewards; he demanded what she carried in her Lap? she answered Puppies: he would needs see them, and opening her Apron, found the Infants; whereupon he examined the matter, found out the truth, enjoyed the Nurse to be secret, and to put the Children to some Nurse abroad; and when they were six years old, he made a feast, appareld the young Boyes alike, and presented them to their Mother, she misdoubting the truth, confessed her fault, obtained pardon, and own'd his Children. *Hayes*

A Minister in the late Rebellion of *Ireland*, flying for his life to *Dublin*, his wife and Children followed after him; in their journey being very weary, they all agreed, when night came, to sit down together under the lee of an Irish Mountain, for it was Frost and Snow: The Ministers Wife had a young Child called *John Teats*, hanging upon her her Breasts, which were become dry through her manifold griefs, and want of sleep three nights together: the Child cried, and groaned, and for want of nourishment, was ready to dye: in such sort, that the sad Mother, not being able any longer to endure the groans and cries of her Babe, arose up from the company (who sat altogether as close as they could, with Children in their Laps, to keep one another warm) purposing to leave her Child by himself, that she might be freed from those her heart-piercing lobs and wailings: And here behold the Lord, who hath promised to be seen of his Servants in the time of need, appeared even literally in this Mount; for as she stooped down with a bleeding heart, and eyes full of tears, there to leave her little One upon the ground, she spied, or rather felt upon the Rock (it being then something dark, only the Snow cast some little light) a suck-bottle, which she opening, tasted of what was within it, and found it to be full of good Milk, which the Irish call *Bonny Clabber*.

the put it to the Childs mouth, with fear lest he, never having sucked before out of any Bottle besides the Breast, would not draw it; but he readily sucked his belly full, and fell a sleep: The Mother hereat astonished, returned unto the Company, and shewed them what she had found; who much admired at it, how or whence that Bottle could come thither, considering that the place was far remote from any habitation at all; and the Vessel lay upon the top of the snow lately fallen; but some of them recalled to mind Hagar's story, and related it to the rest, how that *when she was wandering in the wilderness of Beerseba, the water was spent in the Bottle, and she cast her Child under one of the shrubs, and went, and sat her down a good way off, for she said, let me not see the death of the Child, and she lift up her voice and wept; and then God heard the voice of the Lady, and the Angel of God called to Hagar out of Heaven, and God opened her eyes, and she saw a Well of water whereat she filled the Bottle, and gave the lad drink.* These things compared and lid together, afforded them matter of thankfulness to God, for his Providence, and of more comfort then any Feast could have done: From thence they concluded (as if the Angel had spoke to them as well as Hagar) that they should not fear, and that God who had so wonderfully preserved the Infant, would in like manner preserve them all: which accordingly came to pass; for the next day they came to *Virginita*, where they all found free, unexpected and plentiful, refreshing, even a Table in the wilderness; and within two or three daies after, they came safe to *Dubling*, their desired Harbour, Dr. Teate.

Gen. 21. 15, 16, 17,

### 3. For teaching or tutoring of Infants.

A Child being very young, much effected his Ancient and Reverend Father with his reading of the Bible, and with his Questions and Answers; which drew from the Father these very words, that *if the Child but lived, he verily believed he would suck in Learning, as a Child doth Milk.* This minds me of what was said *Origen* (in whom was certainly much of the Angels tutoring) that his Father brought him up from his Childhood, most studiously in all good literature, but especially in the reading and exercise of Holy Scripture, wherein he had such inward and myttical speculation, that many times he would move questions to his Father of the meaning of this place or that place in Scripture; in so much, thath his Father divers times would uncover his Breast being asleep, and kiss it, giving thanks to God, who had made him so happy a Father of such an happy Child. This *Origen* being but yet a Child, would needs have suffered Martyrdom, with his Father *Leonides*, had not his Mother privily in the night season conveyed away his Cloaths and his Shirt; whereupon, more for shame to be seen, then for fear to die, he was constrained to remain at home; yet then he wrote a Letter to his Father with these very words: *Cave tibi, ne quid proper nos aliud quam Martyrii constanti facendi propossum cogites*, Eusebius, L. 6. C. 3.

In the primitive Persecutions, we read of one *Romanus*, who first being scourged with whips, with knaps of Lead at the end, in stead of Tears, Sighs, and Groans he sung Psalms all the time of his whipping, and after, his face being buffeted, his eye lids torn with Nayles, his Cheeks cut with Knives, and his teeth struck out, that his Pronunciation, at least, might be impayred, whilst he preached Christ, he only said, *I thank thee, O Persecutor, that thou hast opened to me many mouths, whereby I may praise my Lord and Saviour: Look how many wounds I have, so many Mouths I have to praise my God.* But being reviled, that Christ his God was but of yesterday, and that the gods of the Gentiles were of great Antiquity, he made a long Oration of the Eternity of Christ; which done, he said, *Give me a Child but of seven years old, which age is free from Malice and other vices, wherewith riper age is commonly infected, and you shall hear what he will say:* His Request was granted, a pretty Boy was called out of the Multitude, and set before him: *Tell me, my Babe* (quoth the Martyr) *Whether thou thinkest it reason that we worship one Christ, and in Christ one Father, or else that we worship infinite gods?* Unto whom the Babe answered, that certainly whatsoever it be that men affirm to be God, he must needs be one, which with one is one and the same; and in as much as this one is Christ, necessarily Christ must be the true God, for that there be many gods, we Children cannot believe: And after this, was the Babe Martyred. Fox Martyrolog.



## SECT. IV.

*Of the Duties that concern us in this respect.*

**F**OR the Several Duties that concerns us in this respect, they are such as these ; —  
 1. Let us know our Priviledges which God in Christ gives us from our Birth : The Angels were appointed our Guardians in the Womb, and they have guarded, preserved and tutored us in our Infancy and Childhood : Many a time were we in great danger of fire, and water, and falls, and suffocations : many a time have we been in the extremity of sickness, and very near to death : many a Lesson have we had taught us, and many a motion and holy thought hath been suggested to us, and is not all this worthy our notice, knowledge and understanding ? Did we but see little Children of poor men waited on by a Guard of rich, noble, strong and valiant men, would not all admire ? But if we knew this to be our own condition, that when we were Babes and Sucklings, and could not discern between our right hand and left, that we had then a guard full of state and strength, even of Angels themselves, would not this fill us, with the sense of the goodness of God ? Certainly it concerns us to know thus much, that we may better know the goodness of our God in thus providing for us : *The Angel of the Lord encampeth round about them that fear him, saith David ; and then, O come, O come, and see that the Lord is good.* God would not have his Favours unregarded ; for if we know them not, never shall we attain to conceive of God himself, especially in his goodness, love and mercy towards us. But of these more particularly in another Section.

Psa. 34. 7, 8.

2. Pause a while, and to every particular ministration in our Infancy, set we a *Selah* : This was the manner of David in his Psalms ; when some especial thing worthy attention or observation was delivered, he added *Selah* ; that by a little stop or pause of the breath, the matter, worth or excellency of the thing might be considered. Methinks it is sad, that the Angels should do such excellent Offices for us, as Mothers, Nurses, Physicians, Tutors, and that either we should forget them ; or not seriously consider and pause upon them ; In other things of lesser consequence, we can speak with delight, *olim meminisse juvabit* ; but are not these passages of Gods Providence, whereof the Angels are especial Instruments (as to keep us from evil, to preserve us in health, to teach us Gods will in our Infancy or Childhood) of far more excellency, profit and delight ? O then let us set a Star at the Margin of such Notes, and whilst we either read or sing them, let us stop a while, that we may dwell upon them, and see the want of them on all sides : Let us say with Jacob, when he saw the Ladder on which Angels ascended and descended, *Surely the Lord (or the Angel of the Lord) was in this place (or in this passage) and I knew it not.*

Gen. 28. 16.

3. Bless we God for this free Love to us in our first and ignorant times ; whilst we were Infants, we could neither deserve nor desire such a Glorious Guard, and yet even then had the Angels a charge to keep us from evil, to keep us in health, and to be our Tutors : O adore we this free Grace ! Say we as the sweet Singer of Israel, *O Lord, our Lord, how excellent is thy Name in all the Earth ! who hast set thy Glory above the Heavens : Out of the Mouths of Babes and Sucklings hast thou founded Praise.* Very Children themselves could sing *Hosanna* to Christ, by the help of Angels, which occasioned him to cite this Text, *Out of the mouths of Babes and Sucklings hast thou perfected Praise* : Most rightly is it said, *Out of the mouths*, because they spake not from their understanding ; but by his virtue, and ministration of the Angels, their tender tongues were led to speak those words : How much more should we, that are adult, and of capacity to understand our duty, I say, how much more should we praise him by the help of Angels for the help and ministration of his Angels ? Come, and sing we an *Hosanna* to him, set we the Crown upon the head of free Love, free Grace : Let us joyn with Angels to bless God for his Angels, and for their Ministration in our Infancy and tender years : Is there not cause in regard of the freeness of this Love ? It was bestowed on man unmerited, undesired, and placed on him in the Infancy, yea, even in the dark womb.

Psa. 8 1, 2.

Matth. 22. 16.

4. Live we up to the Mercies we received when we discerned little or nothing of them. If any Friend do me a kindness unknown to me, I shall take it kindly and exceeding kindly, when I know it ; and if before, I was unable to requite, yet when I am able, I should think my self strongly ingaged to retaliate : Surely thus it is with the people of God ; our Friends, the heavenly Angels, waited on us, in our Infancy and Childhood,

hood, but we neither saw them, nor had them in our thoughts; not withstanding they went on in the discharge of their Office, and sometimes they were as Nurses, other whiles as Physicians, and other whiles as Tutors and Schoolmasters to us: And now that we know this, now that the light of the knowledge of the Glory of God, and of his Angels shines in our hearts, oh how should we live up to these mercies; how should we gratify the Angels, who have been thus to us, and have done all this for us? The Angel that appeared to Gideon under an Oak, was for present unknown, but when he had caused fire to rise up out of the *Judg. 6. 21, 22,* Rock, and to consume the flesh, and the unleavened Cakes, then Gideon perceived that he was *23, 24.* an Angel, and said, Alas, O Lord God, for because I have seen an Angel of the Lord face to face: Upon this, God was pleased to encourage him, saying, peace be unto thee, fear not, thou shalt not die: And then Gideon built an Altar there unto the Lord, and threw down the Altar of Baal, and cut down the Grove by it; and afterwards became a Judge of Israel till he died. Angels Presence and Encouragements once discovered and made known, are enough, through the Blessing of God, to work in us a fear of God, and obedience to his Laws.

### CHAP. III. SECT. I.

#### *Of the Ministration of Angels in our Riper years.*

**T**He next Period wherein the Angels minister to Heavens Heirs, it is from their riper years unto their death. And in order to this, we shall first observe their Ministration, and secondly, our Duties.

1. For their Ministration, I shall follow the same Method as before.

1. That it is so, the Scriptures abundantly prove, *Psa. 34. 8. Psa. 91. 11. 12. Gen. 19. 15, 16. 2 Kings 6. 16, 17.* If I may give instances, Lot was led out of Sodom by an Angel; Daniel was taught by an Angel; Cornelius was answered by an Angel; an Angel appeared to Joseph, Mary, Zachary, Peter, Paul, on several Errands. Scarce any remarkable thing befell the people of God, but it was accomplished by the Ministry of Angels, But what needs more? *Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation?*

### SECT. II.

#### *Of the kinds of Angel-Ministration at that time, as to our Bodies.*

2. **F**Or the kinds of their Ministration, it runs in several streams; as first, to our Bodies: Secondly, to our Souls.

1. For our Bodies.

1. They keep us, from evil: So they did in our Infancy, but now they do it with this limitation, *they keep us in all our wayes; (i.e.)* in all those courses appointed us by God. *Psal 91. 11.* The Devil left out that Clause in the Psal. when he set Jesus Christ on a Pinnacle of the Temple, and tempted him to cast himself down; he told him the Promise, that the Angels should keep him, but he omitted the main point, in all his wayes. Certainly there is some special Treasure inclosed in this, or the Devil would never have concealed it from our Saviour; then may we expect Angel-protection, when we are in the wayes God hath appointed us: It was no way for Christ to cast himself down headlong from the Pinnacle, for the way lay down the stairs: If we keep not in our ways, neither will the Angels keep us from external evils: The Prophet that went out of his way, and beyond his bounds appointed him by God, a Lyon met him by the way, and slew him.

But do not many external evils befall Gods People, even walking in their wayes and Courses, appointed them by God? I answer, —

It cannot be denied, but that sometimes such things do befall the godly: Mephibosheth, a child of five years old, son to a good father, and afterwards a good man himself, was lamed by a fall from his flying Nurse: Satan was permitted by God, to destroy the goods, children, and health of Job, though by the Spirit of God he was stiled a perfect and an upright man, and one that feared God, and eschewed evil, and that there was none like him in the earth. The Lord (say some) can countermand Angelical protection, and give in-

*1 King. 13. 24.*

*Quests*

*Answ.*

*2 Sam. 14. 4.*

*Job. 3. & 2. 3.*

*struction*



Mr. Dingley \* Attraction to those powers (in some cases) to suspend their attendance and care of us, yet  
of Angels and the promise is not null, and of none effect: For ———  
Mr. Fuller on 1. Angelical attendance doth mitigate the evil, so that Gods people do not utterly  
Christ's temp- miscarry; they may be troubled on every side, yet not distressed; perplexed, but not in despair;

2 Cor. 4.8,9.

persecuted, but not forsaken; cast down, but not destroyed. \* Angels are not alwayes to keep  
us from; but sometimes in troubles; Christ could have prayed that many Legions of  
\* Angels should have kept him from suffering; this he did not, yet the Angels mi-  
nistrated unto him in the wilderness, and in the garden, where he sweat drops of blood.  
2. The promise of Angel-protection (as all temporal promises) runs with this tacite  
\* reservation and condition, alwayes provided, that God in his infinite wisdom, for rea-  
sons best known to himself, do not judge the contrary more conducing to his glory,  
and our inward good: We know Job was afflicted, that he might be tryed; and the  
Lord doth sometimes suspend the protection of his Angels, that we may the more  
depend upon himself: As the Nurse gets behind the Skreen, that the infant may go in-  
to Mothers the arms without crying; if the Angels do not helps us, it is that we may call  
upon God for aid.

Psa. 92.3,7,11  
46.

2. They keep us in health; To they did in our infancy, but the promise runs without  
limitation to every age in our life Surely he shall deliver thee from the snare of the Fowler,  
and from the noysome pestilence; ——— A thousand shall fall at thy side, and ten thou-  
sand at thy right hand, but it shall not come nigh thee: And the reason follows, For he shall  
give his Angels charge over thee: And the conclusion is this, With living life will I satisfy  
him, and shew him my Salvation. It is the opinion of good Divines, that good  
Angels help to remove diseases, and to conserve bodily health, and on the contra-  
ry, evil Angels are Gods instruments of inflicting fore and greivous maladies.

\* Dr. Manton  
on Jude.  
† Baxter's  
Saints Rest.

As in the midt of his agonies the Lord Jesus, (saith \* one) was comforted and refreshed by  
an Angel, Luke 22. 43. So are the Angels with the faithful, helping and easing them in their  
sicknesses. ——— For my own part (saith another) I believe that Gods works on the world  
are usually by instruments, and not immediate, and that good Angels are his instruments in con-  
veying his mercies both to soul and body, and that evil Angels are instruments of inflicting his  
judgments both corporal and spiritual. Hence God is said to send his evil Angels among the  
Israelites, Psa. 78.49. Hence Satan did execution on the Children, cattel, and body of Job:  
for when I judge that Satan is the instrument in our ordinary diseases, &c. and I may add on the  
same grounds, that the Angels are instruments in continuing, or restoring our bodily  
health: The Ministry of Angels (saith \* a third) is for the promoting of our health, I  
mean not only of the health of the Soul, but also of our bodily health: No question but the  
devils, who are our enemies and continually stand about us, would quickly rush upon our bo-  
dies, and either tear them, or affect them with divers maladies, but that the good Angels do di-  
fend us, by divine command. I cannot deny, but that sometimes God afflicts men by the  
Ministry of his holy and blessed Angels, for Sodom was destroyed by the Angels, and Sa-  
nacharibs Host was slain by the Angels; and David saw the Angel of the Lord, having  
a drawn sword in his hand, and stretched out over Jerusalem; and an Angel of the Lord  
smote Herod, and he was eaten of worms; but this is not Gods ordinary dispensation  
towards his Saints: Surely their ordinary imployments, and wherein they delight is accord-  
ing to the promise, He shall give his Angels charge over thee.

\* Zanch. de  
operibus Dei,  
1.3. c. 14.

Psa. 78.25.

Psa. 103.20.

3. They carefully turnish us with all other necessities for this life. Thus when the Is-  
raelites were in the Wilderness, they were provided for by the Angels: Man did eat of An-  
gels food, he sent them meat to the full: or as others translate, Man did eat the bread of the  
Mightier, he sent them meat to satiety: It is all one, for what is the bread of the Mightier,  
but the bread of the Angels which are mighty strength? And Manna is called their bread,  
either because it came from heaven, the habitations of the Angels, or because it was ex-  
cellent, so as the Angels (if they needed any food) might eat it, or especially (as I think)  
because God sent it by the Ministry of Angels, they were the purveyors of it for the Is-  
raelites. Thus when Elijah went into the Wilderness, and lay and slept under a Juniper  
tree, Behold an Angel touched him, and said unto him, Arise, and eat, and he looked and  
behold there was a cake baken on the coals, and a cruse of water on his head, and he did eat,  
and drink, and him laid down again. And the Angel of the Lord came again the second time,  
and touched him, and said, Arise, and eat. The same God that provided for him in the  
time of drought but the Ministry of Ravens, now again fed him by the Ministry of An-  
gels. I know these provisions were miraculous, but where no miracles are, the Angels  
have an hand even in ordinary provisions. The Angel of the Lord incampeth round about  
them

1 King 1.36.

them that fear him: And what then? O how the Lord ye his Saints, for there is no want to them that fear him; the young & young do lack, and suffer hunger, but they that seek the Lord shall not want any good thing. I know we see not the Angels providing for us, but what then? Abrahams servant saw no Angel going along with him, and yet Abraham could say, The Lord God of heaven, which took me from my Fathers house, and from the Land of my Kindred; he shall send his Angel before thee. The Israelites saw no Angel going along with them, and yet the Lord could say, I will send an Angel before thee, and I will drive out the Canaanites, &c. For my part I see no Angel moving me from place to place, yet I am fully persuaded, that no Minister of Christ removes his station, or goes to a people as their Pastor, but an Angel of God, or the God of Angels doth so order it: This is the office of Angels (saith *Isaiah*) by a command of God to send the Doctors of the Church to such or such a people: Accordingly it was an Angel that appeared to Paul in a vision by night, saying, Come over to Macedonia and help us. *Eusebius* tells a like story of Alexander Bishop of Jerusalem, that after his agonies, and constancy of confession showed in the persecution of Severus, he was admonished by a Vision in the night season to make his journey up to Jerusalem, and drawing near to the City, A Vision, with plain words was given to certain chief heads of Jerusalem to go out of the gates of the City, and there to receive the Bishop appointed them by God: And though Vision or Revelation, I have none yet (as the most Reverend Doctor said) Since I am convinced that the invisible hands of the Angels are in many occurrences of my life, I have learned so much wit and grace, as rather to yield them too much, than too little thanks in ordering all my concerns for this life. It is true, their appearances are ceased, but not their workings; their converse is not so sensible, yet it is as real as ever it was before.

Gen. 24. 7. 401  
Exod. 33. 2.  
\* Officium i-  
tur Angelorum  
est ad Eleitos  
homines Scrip-  
tarum impe-  
ritos, ex man-  
dato Dei mit-  
tere Doctores.  
Zanch. de ope-  
ribus Dei, l. 3.  
c. 14.  
† Act. 16. 9.  
|| Vox celitus  
manifestissime  
manifestissime  
omnibus audi-  
entibus facta  
est, discens, sus-  
cipit Episco-  
pum qui vocatus  
a Deo destina-  
tus est, Euseb.  
Hist. Eccl. l. 6.  
c. 9.  
\* Bishop Hall  
of God and  
Angels.

SECT. III.

Of the kinds of Angels-Ministration at this time; as to our Souls.

2. For our souls. — The Angels declare to us what is the will and mind of God. Thus Daniel being troubled with the Visions of his head, he went near unto one of the Angels which stood by, and asked him the truth and meaning of them. So he told me (saith Daniel) and made me know the interpretation of the things. And in another Vision, when Daniel sought the meaning: Behold there stood before me (said he) at the appearance of a man, and I heard a mans voice between the banks of Ulai, which called and said, Gabriel, Make this man to understand the Vision. — And he said unto me, understand O Son of Man. And at another time, the man Gabriel, whom he had seen in the Vision at the beginning, being caused to fly swiftly, touched him about the time of the evening Oblation, and informed him, and talked with him, and said, O Daniel I am now come forth to give thee skill and understanding: Nothing is more usual in Gods Word, than for Angels to inform the Saints what is the will and mind of God, the Conception of Christ, and the Birth of Christ, and the Death of Christ, and the Resurrection of Christ, and the Ascension of Christ, and his return to Judgement, were all told by the Angels; only you may look upon these as extraordinary, and apparitions of Angels, and such teachings, or illighting of our understanding in these dayes you cannot expect. All this I grant, and yet withal I add, that if visibly they do not teach us, they may do it invisibly; yea, and I verily believe they do in ordinary, though invisibly, teach and instruct all the people of God.

Dan. 7. 16.  
Dan. 8. 13, 16,  
17.

But how can that be, when they do neither speak to us, nor reason with us after the manner of men?

Quest.

Answer: They have other ways of speaking, or of reasoning with us. As —

Answer.

1. They understand us, though we neither speak to them, nor reason with them: One of our light, in his child of light, walking in darkness, tells us, that evil Angels know much within us, and to that purpose they have more advantages then we men have to know one another by. For —

Dr. Goodwin  
ibid. Chap. 8.

1. Those spirits can discern all corporeal actions, and though the species in them, and their manner of knowing corporeal things differs from ours, yet they are Analogical to ours.

2. They make it their business to study men, it is their trade to go up and down, and consider men: Hast thou not considered (says God to Satan) my servant Job?

Job 1. 8.

3. They

3. They



3. They are, and can be present at all our more retired, actions; they are with us at bed and board, in all companies, and in all solitary places.

4. By what they see outwardly of our actions, they may guess at our inwards, which are as the principles of them.

5. They have an insight into the infancy, and the images therein, which follow and imitate the inward thoughts of the mind, as the shadow doth the body. In this respect they go into a room further then we can go, into a room next to the Privy Chamber, which yet remains fast lockt up to them. This last goes beyond all the former; and yet (saith my Author) all Divines grant, that the devils may know and discern our phantasies *intuitive*, as we do things which are present before us.

6. As they may see into the fancy, so if God permit, evil Angels may go into the head, and see those very images and species in the fancy, that are for present in direct conjunction with the understanding, and which it is then thinking and musing of. Indeed, the immediate knowledge of our thoughts, and hearts, and understandings, is proper only to God: *I the Lord search the heart, I try the reins*; yet *arguitive*, and as they do *transfire*, and appear in the images of the fancy, and so *quasi in ali*, and mediately, they may be very far discerned, and lookt into by evil Angels, and so by discerning those very phantasies, which the understanding actually at present vieweth, and maketh use of, they may then judge what it is, that the mind for the present is musing on. *All this is discust at large concerning the evil Angels.*

And if the evil Angels may know thus much of what is within us, do not the good Angels know thus much? The evil Angels have by their sin lost much of their knowledge, and therefore are called *darkness*, and the power of darkness, because they are exceeding dark in themselves, and in comparison of the holy Angels; but the good Angels never sinned, and therefore never were deprived of the least measure of knowledge conferred on them. I must therefore conclude, that without speaking to them, or reasoning with them after the manner of men, they understand as well, or wherein they do not, God is pleased often to discover it to them by an especial dispensation, of favour and grace: As to the Angel in *Daniel*, was revealed the mystery of the seventy weeks.

2. We may understand them, though they never speak to us, or reason with us, and so we are capable of their teaching: You will say, how may we do that? I answer—

1. Observe we their work upon our fancies, there they are busie day and night, to set together the images for our understanding of them: Look, as a Compositor in printing takes his letters that lye confused afore him, and orders, and sets them in words and sentences, to represent to the Readers eye what he would have read by him: so do the Angels set and compose the images in our infancies to represent to our understanding such things as they would have us know; it is good therefore to observe their work day and night, for they may work on our fancies in our dreams.

2. Set we our selves to think or muse upon those images set together by them. Thus when the Angel *Gabriel* saluted *Mary*, it is said, that *she cast in her mind what manner of salutation this should be*. And after the Angels had appeared to Shepherds, and that all wondered at those things which the Shepherds told them, it is said, that *Mary kept all those things, and pondered them in her heart*. Certainly it is our duty, when Angels have been communicating their minds to us, to ponder, and muse, and meditate, and to cast in our mind, *what manner of communication this should be*.

3. Try we their work upon our fancies, whether it be agreeable to the Word of God: It were sad, if we should take that for the speaking of Angels, which is the very voyce of devils: Now though evil spirits can transform themselves into Angels of Light, yet they may be discerned, if we'll try their work by the word. The good Angels are distinguished from the bad, either by their apparitions, or by their actions; the former I omit, for the latter the Poet gives them in thus.

Who so will sift their actions, he shall find

By their success, if well or ill inclin'd

The one from other: for the blessed still

Square all their actions to th' Almighty's will,

And to mans profit:

The Cacadaemons labour all they can  
Against Gods Honour, and the good of man.

Indeed

Luke 1. 29.  
Luke 1. 19.

The Heywood  
of Angels,

Indeed, this is the sure and indubitable character; the good Angels never speak any thing contrary to the Word, or which is all one, the good Angels are employed in nothing save the honour of God, and the profit and preservation of good men; but evil spirits aim all their intercesses and endeavours to derogate from Gods Worship, and to assume it to themselves, and by their flattering deceptions, and oily insinuations with man, to work the utter subversion both of body and soul: It is good therefore to try their work upon our fancies, and if we find it agreeable to Gods Word, or if it aim at Gods honour and mans profit, we may conclude, *This is the speaking of an Angel of God.*

But methinks I hear some object, you tell us of a work of Angels upon our fancies day and night; and indeed in the night we can more easily observe some such line impressions, or work upon us in our dreams: But are not these things spoken against? Was not this the way of false Prophets to observe their dreams, and by them to delude the peoples saying, *I have dreamed, I have dreamed?* Jer. 23. 25.

I answer, such dreams as tend to the leading of men from the holy Word of God to wicked Doctrines or Opinions, which are painted over with the pretence or colour of Revelations and Divine Visions, when they are indeed the meer delusions of Satan, transforming himself into an Angel of Light, are not to be heeded, but rejected; and such were the dreams of the false Prophets tending to Idolatry, against whom God spake; *If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee saying, Let us go after other Gods (which thou hast not known) and let us serve them; thou shalt not hearken to the words of that Prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.* Jer. 23. 25. Duet. 13. 1, 2, 3.

Yet this hinders not, but such dreams as come into us by Gods special, and sometimes extraordinary work of providence, which must needs be directed unto some weighty and good end: As we must conclude, if we either consider the first mover, which is God, or the instruments, which are his holy Angels, such dreams will challenge our very serious consideration, and diligent care to take notice of what they offer unto us; and the neglect or contempt thereof cannot be committed without great impiety; and therefore we have not only a warrant, but an unavoidable and inviolable obligation in point of duty, to take notice of such dreams, and to make use of them according to their importance and purpose. *In a dream, in a Vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed, then he openeth the ears of men, and sealeth their instruction.* Job. 33. 15, 16.

But because dreams are of several sorts, some proceeding only from the constitution of the heavens, or from the disposition of the ayre, or from previous cogitations, or from the temper of the body, or from the affection of the mind, or from the procurement of the devil, and only some few from the operation of good Angels; it is therefore worthy our pains to know some such marks or characters, whereby we may distinguish these last from all others of the former dreams.

A learned Writer, in his Book of the Baptized Turk, hath laid down these marks of those dreams procured by Angels. Dr. Warrington.

1. When they move unto that which is truly and eminently good, or from the contrary evil, and have nothing in them that stands opposite to the truth or holiness of the word of God, or sound reason, nor that addeth any thing to Gods Words as a new way of righteousness or Salvation.
2. When they are of a wise, sober, just, and orderly frame and composure, without any mixture of lightness, glingling, or vanity in them.
3. When they come unto us being in an holy temper and disposition of spirit.
4. When they leave both an holy, and humble, and also a strong and certain impression upon the mind, moving it not upon carnal, but spiritual principles and motives; to which we may add, an holy clearness and consolation in the spirit, an increase of vigour and readiness in godly obedience and holiness.
5. When they agree with some work that God hath in hand, and have something in them that seems to be above humane inventions, and have in excellent agreement in the several parts thereof, presenting the same, or several things.
6. When they come unsought and unexpected; for if any man doth purposely seek divination by dreams, composing himself thereunto by superstitious rites or ceremonies, this we expressly



expressly against the Word: For thus saith the Lord of Hosts, the God of Israel, let not your Prophets and your Diviners that be in the midst of you deceive you, neither hearken to your dreams which ye cause to be dreamed. — *But enough of this matter.*

2. The Angels persuade us to that which is good, they do not only declare to us what is Gods will, but they advise us to it. This is the ordinary office of blessed Angels, to instil good motions, to suggest good thoughts, to admonish and persuade us on all occasions to that which is good. As Satan is ever compassing the earth, seeking whom he may devour, here and there laying his snares to catch poor souls in, tempting and enticing them to all sorts of sin, as he espies occasion and opportunity for it; so are the good Angels ever and anon suggesting good and pious thoughts; they tacitly admonish our minds, and provoke us to good duties of holiness and obedience: This makes some affirm, that *whatsoever the evil Angels can do in evil, the Elect Angels can do in good*: If the devils can suggest sin, surely the Angels of God are stronger and wiser than devils.

Quest.  
Ans.

But how do the good Angels suggest good?

Answer: 1. They inspire, inject, or cast into our minds some holy motions: & some passes the day over our heads, but we may feel these injections: *Come, this is the way, walk in it, strive to enter in at the strait gate, &c.*

2. They provoke and stir us up with much importunity to this or that duty; *Ho every one that thirsteth, come ye to the waters, &c.* They know well enough our sluggish, dull, and heavy dispositions, our spiritual laziness, and therefore they add stirring, quickning, soul enlivening expressions, or exclamations, *Ho, come ye to the waters*; yea, they double it, or treble it, *come ye to the waters; and come ye, buy and eat; and come ye, buy wine and milk without money, and without price*: They are not willing to give over, till they have made us willing to yield to their motions for our own Salvation.

You may object, Surely this is the genuine work of the Holy Ghost, thus to inspire and provoke us to good: Very true, and yet that hinders not but that the good Angels may be instruments, or agents: We say the Holy Ghost, is the prime Spirit, and yet the Angels are as ministering Spirits; the Holy Ghost is the Fountain, or head of Water, but the Angels are as Cisterns and Channels of water; it is the will of the Holy Ghost to imploy the Angels, and to communicate himself to us by the Ministry of Angels and therefore the Holy Ghost and Angels need not clash. Indeed motions, inspirations, and holy suggestions are ever originally and primarily from the Spirit of Christ; and hence it is, that commonly we put them all on that score, we give them all to Christs Spirit; yet I cannot forget the Authors Opinion I cited before, *That Gods works in the world are usually by instruments, and not immediate, and that good Angels are his instruments in conveying his mercies both to soul and body.* Another speaks as confidently every whit; *For my part (with the good leave of my Learned and Religious Brethren, be it spoken) I doubt not but good Angels suggest good counsels, tender holy motions, offer pious thoughts, yea, refresh the often parched spirits of gracious men with inward joy.* — *Shall the devil work in the children of disobedience?* Ephes. 2.2. *Enormously disquiet the affections,* 1 Sam. 16.15. *Yea, inject wicked thoughts into godly men with success,* 1 Chro. 21.1. *And shall the good Angels be excluded from all actions and operations upon the inward senses of man?* — *I can never believe it.*

3. The Angels repel temptations, or prevent occasions of sin. This was the meaning of Michaels contending with the devil about the body of Moses: it was the devils design to discover Moses his grave, and the Archangel was ready to resist him: But why would the Angel resist him? To what end was the dispute about the body of Moses? Why might not the body and burial-place of Moses have been discovered to all? Surely the Angel would not have it known, lest the people should have idolized and worshipped it in after-times. The devil loves idolatry, and of all kinds of idolatry, the devil abuseth the world most with idolatrous respects to the bodies and Relicks of dead Saints. Now the Archangel knew his design, and therefore he would by no means have those burial places known. Thus *Aynsworth* paraphraseth on that Text of Deuteronomy, *He was buried in a valley of Moab over against Beth Peor, but no man knoweth of his Sepulchre unto this day.* The Angel would have no occasion of Superstition or idolatry thereby: Oh what blessed helps have we for preventing of sin? how bulke are the Angels in our behalf (when we little think of it) to repel temptations, and to prevent occasions of evil? As our good endeavours are often hindered by Satan, *I would have come to you, even I Paul, once and again, but Satan hindered us*: So are

Esa. 55. 1, 2, 3.

Baxters rest.  
Dr. J. Rutherford's Sermon  
upon joy of  
Angels, p. 14.

Jude 5. 9.

Deut. 34. 6.

Ephes. 2. 18.

our evil action, assisted by the heavenly Angels, did were not our protection equal to our danger. A good Angel opposed *Balaam* in an evil way; and if an heavenly spirit obstruct the course of the evil; and stand in the way of a Sorcerer's sin, how much more ready are those spiritual powers to stop the spiritual miscarriages of Gods dearer children?

4. The Angels quicken our dulness, encourage our weakness, and comfort us in our sorrows: All these we may read together in one Chapter. *I was in a dead sleep* (saith Daniel) *on my face, and my face towards the ground, and behold an hand touched me,* Can 10. 10, 11, 12. *which set me upon my knees; and upon the palms of my hands; and he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand up; for unto thee am I now sent; and when he had spoken this word unto me, I stood trembling, then said he unto me, fear not Daniel.* — *And there came again and touched me, one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not, peace be unto thee, be strong, yea be strong; and when he had spoken unto me, I was strengthened, and said, Let my Lord speak: for thou hast strengthened me.* In like manner we find an Angel quickning, encouraging, and strengthening *Elijah* to his work, *2 King* 1. 3, 15. and *Isaiah* to his work, *Isai.* 6. 6, 7. and *Paul* to his work, *Acts* 27. 23, 24. But especially in the sufferings of his Saints, how usual was it with God to send down his Angels for their comforters? When *Christ* was in his agony, *there appeared an Angel to him from heaven, strengthening him:* When *Peter* was in prison, *Behold the Angel of the Lord came upon him, and a light shined in the prison:* When *Paul* was in his dangerous voyage, *There stood by him that night the Angel of God, whose he was, and whom he served, saying, Fear not Paul, Acts* 27. 23. In the succeeding times of the Church, how frequently did the Angels appear to blessed Martyrs for their comfort and encouragement? Thus *Theodorus* saw and felt the refreshing hand of an Angel: Thus *Theophilus*, *Agnes*, *Lucia*, *Cecilia*, and others, saw the good Angels as their Comforters, and Protectors of their Chastity. And although they do not appear to us now in bodily shapes, as in those times, yet the same Offices are performed by them in their spiritual and mysterious ways; now they quicken our dulness, encourage our weakness, and comfort us in heaviness.

## SECT. IV.

Whether the Angels contribute any thing to our Conversion.

**B**EFORE I pass this, I would propound a question or two: As  
1. Whether the Angels contribute any thing to our Conversion? We have heard  
at large, that devils do what they can to hinder our our Conversion: And are the Angels  
less active to good then they are to evil, I cannot think it: We may be sure, that as the  
bad Angels do bad offices, so the good Angels are in their way prompt and ready to  
do all the good offices they can, as to our good; and my reason is, their will is conform'd  
to the will of God, *They do his Commandments, they hearken to the voice of his Word*:  
Whatsoever God wills they will: Now God wills the conversion of sinners: *As I live,*  
*I desire not the death of a sinner,* but rather that he should repent and live: and therefore  
they will it, and so they will be ready to do it, and so I conclude, that they do several way, or do it were in  
vain, but contribute to the more speedy conversion.

**SECRET**

SECRETED BY THE SECRETARY OF DEFENSE, 4100 8th Avenue, NE

[illegible]



1 Pet. 2.9.

And he hath called you out of darkness into his marvellous light. Now if in this work the Angels are assistant, they must needs contribute to our Conversion in the first work of it, which is illumination.

John 3.3.

2. They move our will: This is that we said before, that the good Angels perswade us to that which is good, they instil good motions, they suggest good thoughts, they provide us to duties of holiness and obedience, and especially to this main work of Conversion and Regeneration, well they know, that without this all is nothing; *Except a man be born again, he cannot see the Kingdom of God*; and their desires are strong, that the places made void in heaven by the fallen Angels, should be supplied by men and women, and therefore they do what they can to move and perswade us to a change: I know they cannot efficiently move, or turn the will, we leave to Christ and his Spirit the efficacy and blessing of all, they only move, and perswade, and make use of arguments to do this or that, but the Holy Spirit makes effectual, and gives the issue to what they move. If you say, what needs this ministration, for Christ can move or perswade without them? I may as well ask, what need Ministers, Preaching, Sacraments? It is enough to silence and stop our mouths, when we hear these are Gods wayes of Administration, these are Gods Ordinances, of which the Angels are a great part, and according to the good pleasure of God, they act, and stir, and move, and perswade us to Conversion.

3. They work on our affections, endeavouring to settle them, and keep them on right objects: It is true, they cannot turn the stream and current of our affections back (God only can turn this *Jordan* back) but they can drive them faster, and cause them to swell above their natural channels, it is the spirit of bondage which worketh fear, but when fear, is wrought, they can blow it up, and intend it more, as the Spirits instruments: Sometimes you have heard how evil Angels could work further and deeper fears than the Holy Ghost by himself intended; and cannot the good Angels do regularly, what the evil Angels can do irregularly? If the evil Angels cannot only propound such objects as shall move us to fear, but also can stir up such humours in the body, which such a passion doth act and stir in, *Ex. 5.* If they can electively work upon melancholly, so as to put a man into a timorous and trembling disposition; how much more can the good Angels propound objects, and stir up humours, and so work on the affections, whether of fear, or hope, or sorrow, or joy, or love, or hatred?

4. They repel temptations. You have heard abundantly how the soul is haunted with several temptations, when the work of Conversion is passing upon it, then is Satan busy, by way of revenge, for the soul revolt from him: But are not the good Angels as hostile as Satan? and if they resist him, what can all the troops of hell hurt us? We know the good Angels have as much advantage of their strength over Satan, as they have of their station; how then should that evil one stand in the encounter? or what need we fear, in so mighty and sure hands? He that passeth with a strong convoy through a wild and perilous desert, scorns the danger of wild beasts, or robbers, no less when he were in a strong Tower at home; so may we the onsets of the Powers of darkness, whiles we are guarded by the Angels, who both defend us, and resist Satan in all his fiery darts.

Luke 15. 10.

5. They joy in the Conversion of sinners, so that heaven rings with the joy: *Likewise I say unto you (saith Christ) there is joy in the presence of the Angels of God over one sinner that repenteth*; What manner of joy this is, is unknown to us, and so shall be until that time, that Time shall be no more; only this we believe for the present, that the Conversion of sinners, is the jubilation of Angels, and this, makes it, to the present state or meaning of Christs words, that when they see the souls and spirits of Angels filled up with new recruits, men and women, prepared for such a glorious matter of joy, of eternal joy to the holy Angels of God.

## SECT. VII.

*Experience of this work, when our bodies are*

For some experiences of this blessed work, when our bodies are

1. They keep us from evil.

One going seasonably to bed, and might have slept, and could not sleep; thereupon he awaked his wife, and calling her, she came to him in his Chamber, which came through a box hole, she was asking of her what that light was, he opened

opened her eyes, but could not tell: Anon she arose out of Bed, and looking through the Box hole, which by a gracious Providence was that night open, though usually shut, (she espied a fire kindled on some wood in the house, which quickly would have set all on a flame, that no way they could have escaped with life, but they both hastened out of their Chamber, and coming into the house, they timouly quenched the fire, and admiring at Gods Providence in each circumstance, they returned in safety to bed, and found that rest and sleep after, which before they could not obtain.

The same person riding over a deep water, his horse in the midst of the stream laid him down under him: Thus man and horse, both plunged in, the man with much ado being recovered himself and getting through, he rode home wet and cold, which cast him into a Fever, yet in time he recovered, and blessed that God, who by the Ministry of his Angels, delivered him from the danger both of fire and water.

The same person being at home a Daughter came to visit him, who one evening was very importunate to go more early then ordinarily they used to bed; her importunity so far prevailed, that presently they went to prayers, and commending themselves to God for his custody, all in the family made up the stairs to several lodgings; no sooner were they dropped asleep, but presently a noise, like thunder, awaked them all, he wondred, and asked his wife if she heard the Thunder; who answered, that she being last in bed, was scarcely asleep, but could not tell whether it was a clap of Thunder, or a fall of some part of the house; and rising out of bed to go to the Chamber where their Daughter and a servant maid lay in two beds, at the entrance into the Chamber, the Daughter cried, *Stay Mother, or you endanger your life, for I believe the Chamber floor, and Chamber adjoining is fallen down.* By that caution she tremblingly stayed her foot, and drew back to tell her Husband the news: he desired her to go down stairs into the house, light a candle, and to see the matter; but endeavouring to open the door below into the house, the passage was stopped, with the Floor of the Chambers fallen down; their Daughter, that lay in one of the two Chambers, leaped over the house, cried, that her Bed crackt, and she was afraid to lye in it; thereupon they advised her to hasten out of it, and with the Maid to creep into a corner of the Chamber, which was most secure. In the mean time, a Cry or Call was made through a Casement for some Neighbours help; by this means a Candle was brought, but no passage being possible through the doors, the Stanchion of a Casement was cut, and one came in at the Window with his light, then it was seen how two Chambers over the house were suddenly fallen, with all the weight of Wood, and Clay, and Furniture above, and that nothing remained unfallen, but a little room of one Chamber, where the two beds stood, wherein the two women lay. At first view they all stood amazed, but recollecting themselves, the two women were by a Ladder safely brought down from the corner of the fallen Chamber, and being brought into another Chamber, they took their rest till the morning. At day-light they saw their wonderful preservation, and viewing the circumstances, is appeared; 1. If that night all had not gone to bed before their ordinary time, they had been all sitting in the house, which then would have fallen upon them, and have slain them all. 2. If his wife had not then stayed her step, When the Daughter cried, *Stay Mother*, she had fallen down into the nearer room amongst rubbish, and probably had lost her life. 3. If those two beds had not stood wherein the two women lay when all besides fell with one crash, they had both perished, especially the Daughter with a child in her belly, being yet but an Embryo. In every circumstance appeared the hand of God, and the Promise was minded, *He will give his Angels charge over thee, to keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone.*

Simon Grinard, a learned and famous Minister, coming from *Harburg* to *Spize*, was desirous to hear a certain Preacher, named *Gary*, who in his Sermons, often let fall some erroneous Propositions of Popish Doctrine, whereunto Grinard, not being a little offended, moved some discourse with the Preacher, and laying before him the fallhood and danger of his Doctrine, exhorted him to an amending and justification of those mis-opinions; the Preacher gave good words, and fair semblance to Grinard, desiring farther and more particular conference with him; and imparted to other their names and lodgings, and so they both, and others, came that full moon, and received a revenge, by procuring the imprisonment of Grinard, (it being the Death of a certain Cardinal, Grinard was doing nothing but interceding for the suffering reprobates, the passages of the late conference, which who had been cable with him amongst others, *Melchior* being one, he was called out of the room to speak with the King, as they came into the house going forth



forth accordingly: he finds a grave old man, of a goodly countenance, firmly, and richly attired, who in a friendly and grave manner tells him that within an hour there would come to their time certain Officers, as from the King of the Romans to attach *Grineus*, and to carry him to prison, willing him to charge *Grineus*, with all possible speed, to flee out of *Syria*, and requiring *Melandibon* to see that this advantage were not neglected, which said, the old man vanished out of his sight: Instantly *Melandibon* returning to his companions, recounted unto them the words of this strange Monitor, and hastened the departure of *Grineus* accordingly, who had no sooner boated himself on the *Rhine*, then he was eagerly sought for at his last lodging. Of this *Melandibon*, in his Commentary on *Daniel* writes, and acknowledges Gods fatherly providence in sending this Angel of his for the rescue of his faithful servant.

Bishop Hall of  
Angels.

*John Spangenberg*, Pastor of *Norrbense*, was no sooner slept out of his house, with his family to go to the bath, but the house fell right down in the place. — Our own experience at home is able to furnish us with divers such instances; *If a man by some strong instinct be warned to change that lodging, which he constantly held for some years, and finds his wonted sleeping place that night crushed with the unexpected fall of an unsuspected contagion, to what cause can we attribute this, but to our attending Angels? — Or have we been preserved from mortal dangers which we could not tell how by our providence to have avoided? our invisible Guardians have done it.*

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In the true portraiture of his Sacred Majesty *Charles the Second* it appears, that by God this King Reigned in that he hath exercised those providences over him that are hardly exercised over ten thousands of us: that Star in the East, at his Highness Birth, speaks much this way; the powers in heaven, that so watchfully guarded him through those sad dates, wherein thousands fell at his right hand, and ten thousand at his left, aimed at some great prize: his Royal life (the care of Angels) must not go out privately, and be lost unprofitably in a corner. — Oh how the Angels forbade those millions of prophane hands, that would rudely have touched the Lords Anointed! His escape at *Worcester* was almost miraculous: He fought his way all along five miles from *Worcester*, then he turned to the less frequented wayes that could be, until he came to the Borders of *Staffordshire*, then he removed to an adjoining wood, where he, and one only with him, walked secretly a while, until they found an Oak for Majesty in the hollow of which he lodged himself for three daies and nights, until my Lord *Wilmot* providing for his Majesty a safe lodging, and then seeking him in the wood, with much ado found his Sacred person guarded, and (as I may say) led by Angels.

*Let this story never be forgotten. ETHEN BAZIAKH, By R. F.*

3. They keep us in, or restore us to health.

One going to *London*, inned and lodged all night at the *Maidenhead* in *Cat Eaten* street, where the same night died a young wife of the puerperia; as another had died before, the sickness and death of the parties being contagious, he arose in the morning took some repast, and went about his occasions, but at his return in the afternoon, as he was going into the inn, a friend called him back, and told him the truth; in the midst of the discourse, he saw the Gates shut before him, and presently was written upon them, *Lord have mercy on us.* This hard minded man of Gods Providence and Prowise Surely he shall deliver thee from the assault of the devil, for he shall give his Angels charge over thee.

*John Tricelle*, a poor Childe in *Cambridge*, who together was fain to walk upon his hands by reason of the smallness of the sinews of his legs (upon three monuments in his dream to walk 112 miles, and when he awoke was suddenly restored to his limbs) that I saw him in a dream, as he lay both so walk, and to get his own maintenance. — *Martin Angellus*, a poor man, in his dream, received the precept of a remedy of his ailment, which the physicians could not cure, whence came this, but by the suggestion of Angels. *That we have received from death, and from all natural help, have we not? God's Angels have been our friends, and our help.*

4. They furnish us with all necessaries for this life.

Mr. *Samuel* a godly minister in *Queen's Head* street, was prevented before Bishop *Bower* who committed him to prison, and was chained up to a wall in such sort, that fasting on bread and water was his portion all the while of his body in that manner, that within three weeks he was almost starved, and three months of his body, so that he was almost dead with hunger and thirst, and had his body so much dried up, that he would fain have drunk his own

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own water, but could not make one drop : But after he had continued in this miserable case three daies, he fell a sleep, and one clad all in white seemed to stand before him, telling him, that from thenceforth he should neither hunger, nor thirst any more ; which also came to pass though he was not burnt till many daies after, *White Power of Godliness.*

A Doctor of Divinity, of singular learning and piety, sent his Maid to the Market, to get provision for the following week: But all the money he and his wife could make, was but five shillings; his wife fell a weeping, and told her husband, that there was little likelihood they could live together, and that therefore she would take one or two of her children with her, and live among her friends, if he could provide for himself and the rest of his children? Nay dear wife, said he, we have lived thus long together, let not us now part, let us relye on Gods Providence: She in her grief and hast answered, *Well, send Providence to Market, and see what it will bring home.* It was so that day, a Noble man, who knew this Doctor very well, dining with divers Gentlemen at an Inn, looking out of the window, saw the Doctors Maid, whom being an ancient servant, he knew, and sent for her up, asking her, How her Master did? she answered very well, and fell a weeping; he inquiring the cause, she told him what straights they were brought to; he wondring, and being troubled at it, called the Inn-keeper, and wished him to give that Maid ten pound, and every one of the Gentlemen gave twenty shillings a piece: So the Doctor sending Providence ( of which the Angels are servants and instruments to Market, ) it brought him home fifteen pounds: Doubtless it is because we do not trust, not because God either cannot, or will not give, that makes us so often want Mercies; and such providences would be usual, if our confidence in God were but so. *Idem ibidem.*

There was a certain poor family, who being in great want, and having little or nothing for the children in it, when dinner came, they put them off with play-things, and told them they would see if they could get them something for supper; and when supper came, they would give some small piece of bread, and so get them to bed; and thus they used them so long, while at last the children would not to bed, but cried for bread: That night it was so the Lord *Faulkland* waking before midnight, could not sleep, and then it came into his mind that this family was in great want, in so much that he called up some of his servants, and sent them with a great Loaf and a Cheese to the house; When they came, they found the children crying for bread, and the parents weeping by them, who with a great deal of joy and eagerness received that unexpected provision. Thus the Lord ordered it by his Providence, that they were not only then relieved, but their necessities being related to the Lord *Faulkland*, he took care of them for the future. *Idem ibidem.*

*Luther* hath this story: A certain woman, in the time of famine, having nothing at all for her children, and her self to eat, being brought to very great extremity, she resolved upon this course; she made her self, and all her children ready, and with a great deal of comfort and confidence she walked to a Spring, not far from her house, as she was going, one met her, who asked her whether she was going with her children; she told him, that all her provision was quite spent, and she was going with her children to such a Fountain close by, being confident, that God that had provided drink for her, and her children would there provide food for them also; and he that heard the young Ravens, and provided for them, would much more take care of her, and her little ones: He that met her, wished her to return home, for she should meet with provision that was ready for her there; she returned, and found a considerable quantity of meal, which was food for her, and her children, but whence this provision came she knew not, nor knew the man who told her of it.

## SECT. VII.

*Experiences of this truth, as to our inward man.*

3. **F**OR some experiences of this blessed truth, in respect of our Souls.

1. They declare to us Gods will; of old they did so to *Abraham, Lot, Moser, Jacob, Manoah, Gideon, David, Elijah, Elisha, Isaiab, Ezekiel, Daniel, Zachary*; and in the New Testament they did so to *Joseph, Mary, Zachariah*, the Shepherds, *Mary Magdalen, Peter, Philip, Cornelius, Paul, John* the Evangelist, and to all the Apostles. At this time they



forth accordingly: he finds a grave old man, of a goodly countenance, firmly, and richly attired, who in a friendly and grave manner tells him that within the hour there would come to their inn certain Officers, as from the King of the Romans to attach *Grineur*, and to carry him to prison, willing him to charge *Grineur*, with all possible speed, to flee out of *Syria*, and requiring *Melandibon* to see that this advantage were not neglected, which said, the old man vanished out of his sight: Instantly *Melandibon* returning to his companions, recounted unto them the words of this strange Monitor, and hastened the departure of *Grineur* accordingly, who had no sooner boated himself on the *Rhine*, then he was eagerly sought for at his first lodging. Of this *Melandibon*, in his Commentary on *Daniel* writes, and acknowledges Gods fatherly providence in sending this Angel to him for the rescue of his faithful servant.

*John Spangenberg*, Pastor of *Northeuse*, was no sooner slept out of his house, with his family to go to the bath, but the house fell right down in the place. — Our own experience at home is able to furnish us with divers such instances; *If a man by some strong insinuation be warned to change that lodging, which he constantly held for some years, and finds his wonted sleeping place that night crushed with the unexpected fall of an unsuspected contagion, to what cause can we attribute this, but to our attending Angels? — Or have we been preserved from mortal dangers which we could not tell how by our providence to have evaded? our invisible Guardians have done it.*

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1. They keep us in, or restore us to health.

One going to *London*, inned and lodged all night at the *Maiden head* in *Cast Easton* street, where the same night died a young wife of the plague, as another had died before; the sickness and death of the parties being considered, he arose in the morning took some repast, and went about his occasions, but at his return in the afternoon, as he was going into the Inn, a friend called him back, and told him the truth; in the midst of the discourse, he saw the Gates that before his eyes, and presently was written upon them, *Lord have mercy on us.* This hath minded him of Gods Providence and Promise *Servant be shall deliver thee from the dangerous position, for he shall give his Angels to charge thee there.*

*John Teasdale*, apothecary in *Cambridge*, who his last years together was laid upon his hands by reason of the small pox, and the weakness of his legs (upon three mentions in his dream to walk in a week, his weakness was suddenly so removed to his limbs, that he was immediately enabled to walk, and to get his own maintenance. — *Martha Arvelin*, who in his dream, received the prescript of a remedy for his disease, which the physicians could not cure, whence came this, but by the suggestion of Angels. *Have we been preserved from death by the power of all natural helps have been preserved? Our Angels have been our preservation in this Hall.*

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*Mr. Samuel* a godly minister in *Queen Anne's* dates was converted before *Bishop Hooper* who committed him to prison, and there continued up to death in such sort, that fasting on bread and water was his due for an entire year of his body in that manner, to his utter ruin; when he showed himself three months of bread, and three months of water, days, so that he was enabled to converse with hunger and thirst, and had his body miraculously dried up, that he would fain have drunk his

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Bishop Hall of Angels.

A new Star was discovered over *St. James's* at mid-day, seeming from Heaven to gra- tulate the Royal Birth, displaying its modest beams in spite of Sun shine, in the middle of the year.

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## SECT. VII.

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Dingly of Angels.

they do not visibly declare Gods will, nor must we trust to Visions, or Revelations; yet many times they teach us by dreams, and many times they coyn impressions on our fancy and imagination whiles we are waking: they can make rare and wonderful compositions of what they find in us; so that to me, here is the difference between the converse of men and Angels; men can speak to the understanding by the meditation of our external senses, but the Angels go a nearer way to work, and speak first of all to the internal senses, making such competitions there as the understanding presently takes off, and reads what is written: *Do we not, waking and sleeping, see impressions in our fancy, of things that we thought we had forgotten? This is done by the Angels.*

One being a long while trained up in Ceremonies, Notionals, Fables, unprofitable matter, rather than sound and saving knowledge, which is in Faith; at last conversing with some godly men, and with practical books, he found some impressions in his fancy of another kind of Divinity, and so inclined, that Divinity was rather practical, than speculative; and that such kind of preaching as was usually delivered in an affected spruceness of language, and vain-glorious trimmels of the windy and dead letter, would never save souls. These impressions were more and more fixed in him, and at last he was satisfied; that many poor illiterate souls that felt the power of godliness on their own hearts, had more true knowledge of Divinity, than many learned Doctors and Rabbies, that had nothing but Orthodoxy, or a swimming knowledge of truth; and that many unlearned smothered heaven, and took it by violence; whiles many learned with their learning perished, and went down to hell: *The efficacy of this light he gives to the spirit, but the instrumentality of it, as working upon the senses, is in the imagination, he ascribes to the Angels.*

A godly woman, falling into great dissections, at last the Lord in secret prayer came in with abundance of light and comfort; but within a moneth after, she being to receive the Lords Supper, all her former tears and troubles returned upon her, inasmuch, as a little before the bread was administered to her, though she could not say that the devil appeared to her in a bodily shape, yet she seemed to her as if he did, and told her, that she should not eat; but then the Lord was pleased to bring into her mind that passage in the Canticles, *Eat O my friends:* Notwithstanding, Sarah still continued terrifying of her, and when she had eaten, told her, she should not drink; but the Lord brought that second clause of the verse into her mind, *Drink, yet drink abundantly my beloved;* and so she drank also, and patiently was filled with such unspeakable joys, that she knew not how she got home; which Soul-ravishing joys continued for a fortnight after, and filled her mouth with songs of praise, so that she could neither sleep, nor eat, more then she forced her self to do out of conscience or duty. *Write.*

2. They advise us to that which is good.

The light presented to one as before, many blessed motions came in to begin with the beginning of saving practical truths; and this he understood was the Doctrine of Regeneration; and therefore if ever he would be happy, he must have some feeling of that. Many objections were raised, *That the wind bloweth where it listeth; and we are not sufficient of our selves to thinke; and it is not of him that willeth, nor of him that runneth, &c.* The Objections are not formally now remembered: But notwithstanding them, the motions to fall on the work continued a fresh, and finding them daily upon his spirit, at last he submitted willingly to those inspirations, and every day set some time apart to be in the duty: it proved tedious and difficult at first, but afterwards sin appeared very sinful, and the Spirit set home on his Soul, and by degrees successively, he was led from a sense of misery, to some hope of mercy in Christ: and before he had done (though many a day it continued) the holy spirit infused Faith, whereby he closed with Jesus Christ, as Saviour, and a Lord, and King, and Husband. This work begun by the Angels, by infilling good motions, was the joy of Angels, when it was perfected: *There is joy in the presence of the Angels of God over one sinner that repenteth.*

Luke 15. 10.

One, about the time of Reformation of Religion, desired much of God the guidance and assistance of an Angel; and from the thirty seventh year of his age he had sensible manifestations of a spirit that assisted him, and followed him till his death. In his dreams or Visions, he was sometimes admonished of this or that vice, and sometimes advertised of this or that danger, and sometimes resolved of this or that doubt, or sometimes persuaded to this or that duty: Once I heard a voice from heaven, saying, *I will save thy Soul.* Usually in the morning, about the fourth hour, the Angel would have beat at his door to have awaked him, and if he had done any good or evil, he would have manifested the approval, or disapproval of it by some sign:

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If in company he had spoke any unwary words, he was sure to be advertised and reproved for it by a dream in the night following: If he had read any book that was not good, the Angel would have struck upon the book, to have caused him to have left it, and laid it aside: Often would the Angel have provoked him to prayer, and alms-deeds, and other duties. *Bodinus* asking him, whether ever he had seen the form of this Angel? He answered, that he never saw any thing, but only a bright and shining light in a round Orb; and once after prayer upon his Bed, that he saw a sweet Boy, in white apparel, of admirable Beauty. *Bodinus de Magorum demonomania.*

3. They repel temptations, or prevent occasions of sin.

One having many temptations offered him, especially in his dreams in the night, he observed, that at the same times such thoughts have come in, that in those very dreams he confidently cried, *Avoid Satan*; and again, *Avoid Satan*, for it is written, *Thou shalt worship the Lord thy God; and him only shalt thou serve*; which he believes were put in by the Angels.

One *Natalius*, that had formerly suffered great persecution for the Cause of Christ was seduced by *Asclepiodotus*, and *Theodorus*, two Sectaries, to be the Bishop of their Sect, promising to pay him an hundred and fifty Crowns of silver every moneth, and so he joynd-himself to them; but the Lord in mercy not intending to loose him that had suffered so much for his sake, admonished him by a Vision, to adjoyn himself to the true Church again, which the good man for the present, blinded with lucre and honour, did not regard as he ought to have done. The night after he was scourged by Angels; whereupon, in the morning, putting on Sackcloth with much weeping and lamentation, he went to the Christian Congregation, praying them, for the tender mercies of Christ, that he might be received into their Communion again; which request was accordingly granted unto him. *Clark's General Martyrology.*

*Cyprian* relates a story of one of his Fellow Ministers, who in the midst of his torments began to faint, being greatly afraid of death, and desired to be released; at which time there appeared to him a young man of admirable beauty, and so bright, that mans mortal eye could scarce endure to behold him; who angerly said to him, *Pati timetis, exire non vultis, quid faciam vobis?* To suffer you dare not, to go out you will not, what shall I do with you? *Idem ibid.*

4. They quicken, encourage, and comfort us.

A certain Godly Woman riding behind her Husband, who was a Persecutor of Mr. Bolton, as they were riding, it thundred and lightened extraordinarily, so that he trembled exceedingly; his Wife with a cheerful voice said, *Husband, what ails you? why do you tremble thus?* He answered, *Do you not hear how terribly it thunders?* She answered, *Yes, I hear it.* And said he, *Do not you tremble also?* She answered, *No, she was not at all afraid; for she knew it was but the voice of her Father.* He was amazed at her cheerfulness and answer, and began to think with himself, *Surely these Puritans have something within them, that they are able to bear up in such storms, and that they have peace, and are cheerful, while I tremble.* And being not far off, immediately he did ride to Master Bolton; beseeching pardon that he had persecuted him, and desired that he would tell him what he should do to be saved.

*Thomas Ward* of *Liso* in *Warwickshire*, was all his younger days very loose and dissolute, an Enemy to goodness, and an hater of good men; but it pleased God at last to convert him, after a strange and wonderful manner, which was thus. In a morning, as he lay in his bed, plotting and contriving how to molest and persecute some of his godly Neighbours, there appeared a Vision to him of a City, wherein there were many poor ragged Lambs in the streets, and a man driving of them, and he heard a Voice saying to him, *What are these?* To which he answered, *Sheep*: Then said the Voice again, *These are my sheep whom thou persecutest.* Presently after he saw another Vision of a pile of Faggots, and heard the Voice saying, *What are these?* He answered, *Faggots*: Then said the Voice, *As these are bound up for the fire, so thou deservest to be bound band and foot, and cast into everlasting fire.* He answered, *Truth Lord, yet withal, he cried earnestly to the Lord for mercy*: And presently after he saw in another Vision a Pillar of Brass, but so bright and glorious, that he was not able to look upon it; then said the Voice, *Be of good comfort, for thou art a chosen Vessel, which shall suffer many things for my names sake*: To which he said, *Lord if it be thy will, let it be now*: And presently he had a blow given him on his side, as with a Dag-



ger, the mark whereof he carried with him to his grave. After this, it pleased God to raise him up with comfort, and he became an eminent Professor, and was very zealous for the truth. *White.*

A little before the eighth persecution began, God by a Vision revealed it to *Cyprian*, saying to him, *Be quiet, and of good comfort, for peace will come, albeit a little stay there is for a while; for that some remain yet to be provided, and tried.* *Clark.*

*Theodorus*, for singing a Psalm at the removing of the body of *Babylus*, being apprehended, was examined with exquisite torments, and so cruelly excruciated from morning till almost noon, that hardly he escaped with life, and being afterwards asked by his friends, how he could endure such extream torments, said, That at first he felt some pain, but afterwards there stood by him a young man, who as he was sweating with the pain, wiped away his sweat, and oftentimes refreshed him with cold water, wherewith he was so delighted, that when he was let down from the Engine, it grieved him more then before. *Clark.*

Whilest *Augustine* was yet a *Manichee*, his Mother *Monica* had a dream, that she was standing upon a wooden rule, and being very sad, saw a glorious young man very joyful, and of a cheerful countenance coming unto her, and that he asked her the cause of her sadness; and when she had declared, that it was by reason of sorrow that she had for her son, who was then in the way of destruction, he bid her be of good cheer, and wished her to mark and observe, and that she should see her son to be with her where she was, and so she saw her son, standing with her upon the same rule. *August. Confess. l. 3.*

## SECT. VIII.

*Experiences of this truth, as to Conversion.*

**F**OR some experiences of the Angels contributing to our Conversion. On a time, *Augustine* being in great heaviness, and deep contrition of heart, cryed out, *Oh what is this? what suffer I under the tyranny of sin? unlearned men take heaven by violence, and we, with all our Learning, lye groveling in flesh and blood.* After this he had a great conflict, for all his past pleasures represented themselves before his eyes, saying, *What wilt thou depart from us? and shall we be no more with thee forever?* And then a marvellous tempest of weeping came upon him, so that he cast himself on the ground under a fig-tree, and gave full scope to his eyes, which brought forth presently whole floods of tears; and then behold, he heard a voice, as if it had been of a Boy or Maid singing and saying, *tolle & lege, tolle & lege: Take up and read, Take up and read:* Wherefore repressing the force of his tears, interpreting, that this Voice came from heaven, and was spoken by Angels, he took up the book of *Pauls* Epistles which he had with him, with a purpose to read the first Chapter that he should find, and opening it, his eyes fixed on these words, *The night is spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light; let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, nor in strife and envying, but put ye on the Lord Jesus Christ, &c.* And by this means he was converted. *August. l. 8. Confess. c. 12.*

A woman telling me of her great trouble and grief, and of her long continuance in the pangs of the New-Birth, she said, that she heard at last a voice, plainly and distinctly saying to her as she was bewailing her sins, *If thou'lt forget, I'll forget; If thou'lt forget, I'll forget.*

A man labouring in the pangs of his New-Birth, began to despair of Salvation, and at last concluded he should be damned; whereupon, plotting and contriving what was best to do, he resolved to make away himself, and not to live any longer. For these reasons: 1. Because he conceived, the longer he lived, the more and greater would be his sin. And 2. The more would God by his sin be dishonoured. And 3. The more and greater would his torment, proportionably to his sin be in the fire of hell. And even now going to the place where he had appointed the execution and self-murder, there suddenly came into his mind (as if a dart of light had been injected) this very word, *Who knows?* on which pondering and ruminating, he asked him-

self, *Who knows what?* and presently was thrown in (as he conceived) the end of the sentence, *Who knows that is Gods Decree, or mind concerning me? neither Angels, Devils, nor Men.* On which words pausing and considering a while he reasoned thus with himself, *If I know not Gods mind, it may be I shall be saved.* Upon this he staid his purpose, put on by Satan, and probably prevented by an Angel, and so went to prayer, and within three days after he received comfort.

## SECT. IX.

*Of the duties that concerns us in this respect.*

1. **I**N all dangers let us stir up Faith, and exercise it on the Promises of Angel protection: Art thou a Souldier? do violence to no man, neither accuse any falsely, and be content with thy wages march, charge, retreat, do duty according to command, God shall cover thy head in the day of battel, for thou art in thy ways; but if thou invade the Ministerial Office, presuming to preach, who never was sent, look to thy self, thou canst not without usurpation pretend to Gods keeping, for thou art out of all thy ways: Nor do I fear the frowns of any, if offended hereat, and reproving me for giving this just reproof: I am sure I am in my calling, in my ways, and therefore with comfort and confidence may relye on God, and his Angels Protection, only that we abuse not the Promise as the Devil did; let us keep in our ways, that we may be kept safe by the Angels, then only is Angel-protection to be expected, when we are in the ways God hath appointed; that is to say, within the compass of our general and particular callings: *they shall keep thee in all thy ways*, or in all thy bounds, or in all thy courses, appointed thee by God. Surely we have need to look to our selves in all our actions, as in eating, drinking, riding, sporting, for even in these God hath set us our ways: We hear of many sad disasters of Gods dearest servants, and we need not wonder, if we but consider their wandrings: Alas, they keep not within compass, they are out of their ways, or otherwise they might walk safely without any danger. If Jacob keep but in his ways, he may safely meet with his Brother Esau coming against him with four hundred men. Mr. Dod would say, he cared not where he was, if he could but answer these two questions well: *Who am I? and what do I here? am I a Child of God? and am I in my way?* If we were careful of these things, we might free our selves from all other cares: Oh let us look to our ways!

2. In our sicknesses, sores, dangers of Plague, or Pestilence, let us eye the promise of Angel-ministration: Surely he shall deliver thee from the noysome Pestilence; — Thou shalt not be afraid for the Terror by night, nor for the Arrow that flieth by day, nor for the Pestilence that walketh in darkness, nor for the Destruction that wasteth at noon-day; Psal. 91. 3, 5, 6, 7, 10. as thou and shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee: — There shall no evil befall thee, neither shall any Plague come nigh thy dwelling, for he shall give his Angels charge over thee. Many other Promises we have, both to prevent and qualifie, and to remove sicknesses, as *Exod. 15. 26 Deut. 7. 15. Psal. 41. 3. Heb. 12. 6, 7, 8. Isai. 40. 31.* And well may we live by Faith on such Promises as these: But why should the Promises of Angel-ministration be out of use? To what end are these Promises, if we may not rest or roll our selves upon them as well as others? Should God say in our sicknesses, *Send to such a Physitian, and make use of him, and you shall be cured,* we should submit: And are not these Heavenly Physitians of more value? And have we not an expresse Promise, that in their Ministration we shall have health? Oh let us eye these Promises!

3. In our outward wants let us have some thoughts of Angel-ministration, as to supplies. It is a wonder how all the Creation is serviceable to man, the very Plants and Herbs administer to his Food, the Beasts of the Field, and Fowls of the Air, are for his sustenance; the Sun and Stars contribute to his being and preservation; if any piece of the Creation should escape his Ministry, one would think it should be the mighty and blessed Angels; and yet behold an Angel provides bread for *Elijah*, and water for *Ishmael*, and all other necessities for Gods Children: *The World is yours,* saith the Apostle, God would never have made this Field (the World) were it not for the Corn (the Godly) growing in it; and as of this Corn the Angels are the Reapers,



so they have care of it for its nourishment and preservation : Art thou a Saint, and in want ? surely it concerns thee to shake off idleness, to take the opportunity, and to observe Gods providence in all affairs and amidst those several providences of his ordering, forget not the ministration of the Angels : For my part, if together with the Word, my own experiences may be any encouragement : I do verily think, that rather than thou shouldest die for thirst, an Angel will open thy eyes to see a fountain, out of which thou mayst fill thy bottle with water, and take and drink.

4. In learning the whole counsel, will, and mind of God, let us turn over those leaves which speak of Angels; these are the invisible attenders of the blessed Deity, and without some knowledge and apprehension of them, we shall never attain to conceive of their God, and ours, as we ought to do : But in this knowledge let us mind especially their ministration to our inward man; herein are many depths, yet are they sweet, delightful, and most profitable truths : They come to our phantasies ( the species of sounds, of shapes, or whatsoever else, as they are kept and preserved by the inward senses ) and they move them at pleasure, and put together such conceptions or apprehensions as are most accommodate and fitted for the knowledge of that truth, which they would suggest to our minds : Is not this worthy our knowledge ? shall the Angels take pains to speak to us, and to acquaint us with the knowledge of saving truths, and shall not we willingly hearken to them ? O let us listen to what they say, and that they may have matter to work upon, and to speak to us about ; let us be ever ready and prompt to receive good images and impressions of things into our fancy : It is said, that the Angels cannot put into our fancies what never was there before, as they cannot make a man born blind to dream of colours, and their differences, but they can make many compositions and deductions of the images they find there, to the saying of what they will ; and therefore let us hear all the good we can, and take heed of receiving ill impressions by our ears, or eyes, or any other way : If any one tell us an ill story once, the devil will tell it us a thousand times ; it is a great happiness to this purpose not to know ill : And on the other side, if we see or hear good objects, and that our memories ( which are as treasure, of all we see or hear ) be stuff'd and filled with many such good things, then may we comfortably hope, that the Angels will make use of all those images to converse with us, and tell us over and over what is the will and mind of God.

5. In the many motions, inspirations, and holy suggestions to this or that good, let us stop a while, and seriously consider whence these come, certainly if they are of good, and tend to good they come either from the Spirit of God, or from his holy and blessed Angels. I confess the efficacious power on the heart, belongs only to the Spirit of God ; it is the Holy Ghost that over-rules, and melts, and new-molds us, that so persuades as to charm, and turn, and captivate our souls ; yet the Angels are Ordinances, means and helps of Gods own appointment ; they are ministering spirits, sent from God to counsel and persuade us to this and that duty : And whether the good motions instilled proceed from the holy Spirit, or from these ministering spirits, it is good for us to listen, and hearken to these movings, workings, hints, intimations. Methinks we should hearken to the advice of a friend, how much more to God and his Angels ? Oh how sad is it for any soul by sin to counter-work the workings of Angels, and breathings of the Spirit ! that the Angels should knock at our hearts, and that the Spirit should put in the hand by the hole of the door, and yet that neither should be yielded unto, but both resisted, this must needs grieve the Holy Ghost, and grieve the holy Angels that would persuade us, and seal us up unto the day of Redemption.

6. In the occasions of evil, or temptations to this or that sin, observe we the stops and lets which often are made by the holy and blessed Angels : We little think how busie the Angels are for our good ; the Devil, we know, is like a roaring Lyon, and the day passeth not over our heads, wherein he offers not this or that temptation to ensnare our souls : And are not the good Angels at counter-work ? Do not they as often pull us back ? Or do not they at least very often hedge and block up our ways, by withstanding the occasions of many a sin ? O then say as Jacob did, *Surely the Angels of the Lord were in the preventing of this temptation, and I knew it not.* It were enough to strike us into a dread, and to break forth into praises of God, if in the overcoming of any temptation, we had some thoughts of the protection and ministration of Angels : Surely should we say, *the Lord and his Angels have helped and relieved us, or Satan had prevailed, and we had been quite foiled.*

7. In our deadness, fears, sorrows, afflictions, let us remember the words of *Elifha* to his servant, *Fear not, for they that be with us, are more then they that are against us.* 2 Kings, 6. 16. Seldome did the Angels appear to any, but this was their language, *Fear not*; As, *Fear not Daniel*; and, *Fear not Zacharias*; and, *Fear not Mary*; and, *Fear not Shepherds*; Luke 1. 13. and, *Fear not Paul*; it is one of their prime offices, to strengthen the weak hand; to confirm the feeble knees, and say to them that are of a fearful heart, be strong, fear not: Behold your God Acts 27. 24. will come with vengeance, even God with a recompence, he will come and save you. When David said to Abiathar, that may we imagin the Angels say to us, *Fear not, ye Sons and Daughters of the Almighty, we are your Promoters, Strengtheners, Comforters; and with us, and by us, you shall be in safe guard.* O the many quicknings, encouragements, comfortings that the Saints have by the ministration of Angels! Next to my God, and my Saviour (saith one) I shall ever place my greatest comfort and confidence in the Angels of God, neither hath earth nor heaven any creature comforters like unto these; there is none like them, or to be compared with them. Bishop Hall ibid. ut supra.

8. At all times and seasons, let us think and carry, as in the presence of God, and sight of his angel. If I may instance, in some times: As 1. In time of temptation, let us think of it then. *Seneca* gave *Lucilius* this counsel, *What ever he was doing, that he should imagine some of the Roman Worthies did behold him, and then, he would do nothing dishonourable.* Surely, if the eye, of God, and of his Angels were ever in our eye, this would be a Superfideas, and counter poison against all sin: Tell me, how dare you sin in their presence, or do that in their view, which you would not dare to do in the sight and presence of some earthly man? *I charge you before God, and our Lord Jesus Christ, and the Elect Angels,* saith Paul, q. d. Consider Gods Presence, and Christs Presence; or if they work but little with you, consider the Presence of the Elect Angels: Surely the neerer things come to the manner of our presence, the more they will affect us; and therefore consider, that the Angels are present with us, in the very room where we are acting our very wickedness, *I blush to think* (saith the Author above cited) *how often I have done that whereof the Angels were ashamed for me; I labor myself to recount their just dislikes, and do willingly profess how unworthy I am of such friends, if I be not hereafter jealous of their just offence.* 2. In time of publick service, and publick duty, think on it then: *For this cause* (saith the Apostle) *1 Cor. 11. 10. on his the woman to have power over her head* (that is to say, to be modestly veiled) *because of the Angels.* Elect Angels are exact and careful observers, and eye witnesses of our behaviour and deportment in the publick Ordinances. To this end were the Curtains of the Tabernacle pictured full of Cherubims, to signify, that about our solemn meetings, whole Troops of Angels take notice of our carriage: Surely if this were considered, we should be very serious in Gods Worship; how spiritual and heavenly should we be, if our hearts were but fixed on these glorious Angels? *O ye blessed Spirits* (saith a Saint) *ye are ever by me, ever with me, ever about me, but especially in Gods house I do as good as see you, for I know you to be there; I reverence your glorious persons. I bless God for you; I walk awfully, because I am ever in your eyes; I walk confidently, because I am ever in your hands.* My Brethren, we are even now at this time of publick meeting, amidst watchful and wakeing Overseers; we are lookt and lookt through in all our ways, as if heaven were all eyes round about us: Oh then with what fear and trembling, with what reverence and devotion should we stand, or wait here before God, and his holy Angels? Bishop Hall ibid.

9. In reference both to others and ourselves, let us learn to imitate Angels.—

1. For others, let us imitate thus, they are as our Guardians, Physicians, Purveyors, Tutors, Instructors, Souldiers, Quickners, Incouragers, Comforters; so let us in our several stations and places aspire to Angelical work; if the Angels guard us let us be as Guardians of one another; if they study our health, let us wish health, and indeavour it as we may one for another; if they purvey for us, let us relieve the necessity of the Saints; if they tutor us, let us acquaint one another with the mysteries of grace; if they instruct us, and persuade us to our duties, let us consider one another, to provoke unto love, and to good works: *Exhort one another daily, while it is called to day:* If they fight for us, and take part with us against the evil Angels; let us take part with the Saints against the oppressions and violence of all wicked men; if they quicken, incourage and comfort us, let us quicken the slothful, confirm the weak, and Comfort the feeble minded. Surely the way to have Angels reward, or to see the face of God, is to do the work of Angels. O let us improve this piece of the Creation to our use, as well as all the rest. 2. For



Mat. 25. 31.  
Luke 20. 36.

2. For our selves, let us imitate thus : 1. Reverence the Majesty of God as they do, *Isai. 6. 2.* 2. Stand ready prest to execute the will of God, as they do, *Psal. 103. 20.* 3. Let us study holiness, as they do ; they are of a most holy nature, and therefore are they called *holy Angels*. So be we holy, even as they are holy. It is but equal, that we who expect to be like the Angels in glory *1 Cor. 13. 12.*, should be like them in grace : Many would strive to be like them for gifts and parts ; but not for holiness, which yet is the special thing propounded to our imitation : When we say, *Thy will be done in earth, as it is in heaven* ; no question, this principally is intended, that we should lead here Angelical lives ; that as in heaven they are ever doing Gods will, there is no sin there, so we should keep harmony with the Angels of heaven, and do his will here.

Heb. 12. 2.

Psal. 146. 3.

Psal. 34. 7, 8.

Exod. 33. 2, 3.

V. 15.

10. To conclude ; in all our duties, as in reference to the Angels, let us look unto *Jesus, the Author and Finisher of our Faith* : They are as the means and instruments of our good, but he is the Author and Finisher, and all the Efficacy flows from him. Hence it is that we must chiefly apply our selves to him ; *Trust not in man, no, nor in Princes*, saith the Psalmist : So may I go on, trust not in Princes, no, nor in Angels, nor Archangels absolutely, but still in subordination unto Jesus Christ. This use the Psalmist teacheth us of Angel-protection ; *The Angel of the Lord incampeth round about them that fear him* : And what then ? *O taste, and see that the Lord is good ; blessed is the man that trusteth in him* ; not in them, but in him : our chief confidence must be in none that is on this side God. When God promised *Moses* that an Angel should go before *Israel*, and yet withal threatned the subduktion of his own presence (*I will send an Angel before thee, but I will not go up in the midst of thee*) No marvel if *Moses* were no less troubled, then if they had been left destitute, and without a Guard ; and that he ceased not his importunity, till he had won the gracious ingagement of the Almighty for his presence in that whole expedition : *If thy presence go not with us, carry us not up hence* : For what is the greatest Angel in heaven without his Maker ? O then let us eye God, and eye Jesus Christ in all, above all, and beyond all Angel-ministration. It was a sweet saying of one we mentioned before, *Blessed be God for the Angels, as the Author of them and their protection ; and blessed be the Angels under God, as the means used by him for our protection, and other blessings* : Let the Angels have their due, but let God in Christ be our All in All ; for as *by him* the Angels were created, so were they created *for him* ; *Colos. 1. 16, 17 and he is before all things, and by him all things consist.*

## CHAP. IV. SECT. I.

### *Of the Ministration of Angels at our Death.*

**T**HUS far have we observed the Angels Ministration, even until death : And yet they have not done, for no sooner Death seizeth on the Elect, but they minister to them, and in some respects continue their Ministration till the Resurrection-day. In order to this, we shall first observe their Ministration, and secondly our Duties.

Luke 16. 22.

Jude 9.

Dr. Manton on  
Jude.

1. For their Ministration, that known place is most obvious : *And it came to pass, that the Beggar died, and was carried by the Angels into Abrahams bosom.* And we read of *Michael the Archangel contending with the Devil about the Body of Moses*. Whence some observe, that Angels have a care, not only of the Souls, but of the Bodies ; yea, even of the dead bodies of the Saints.

## SECT. II.

### *Of the manner of Angel-ministration at that time.*

**F**OR the manner of their Ministration, it relates both to bodies and souls.

1. For the bodies of the faithful. —

1. In the very Agony of Death they help and ease them : Thus was Christ refreshed in the midst of his Agony by an Angel. In like manner are they serviceable to the Saints ; for if ordinary Physicians have their Electuaries, how much more can the Angels minister Cordials in their way ?

2. After

2. After Death they guard the bodies of the Saints: The Devil would have abused the dead body of Moses, but Michael the Archangel contended with him, and rescued the body out of his hands: Satans malice is without end, and therefore hath he stirred his instruments to abuse the dead bodies of many Martyrs; he loves not that dust wherein the Holy Spirit dwelled, but the Angels take care of every dust, so that not one shall be lost at the general day: Suppose them scattered up and down the world, yet are they but thrown and sown in the earth, that they may spring out again to a glorious incorruption; and in the mean time the Angels are a Guard, and have a regard to them in their sleep, till the morning of their Resurrection day.

2. For the Souls of the Faithful —

1. The Angels, in the very Article and point of death, are vigilant over them, and oft-times inspire the parting souls with a spirit of Divination, or Consolation, surpassing all humane knowledge. Thus Gregory could say, that sometimes Souls before their departure came to the knowledge of things by Revelation, and sometimes by heavenly inspiration they penetrate with their spiritual eyes the very secrets of heaven itself. Do we not see by experience, that when the Soul is drawing into a separate condition, it is in a great part delivered from bodily operations, and from the business of the outward senses, and from the commerce with external and worldly matters, which puts it, as it were, into a kind of Sabbath, or state of rest? Now the more quiet the Soul is, and the more sequestered from earthly and outward things, the more apt it is to enjoy the benefit of internal light, and the better fitted for Spiritual Commerce with God himself, or with his Angels, which (saith one) may also lead us to understand something towards a reason, why men drawing near their departure, are observed to be disposed to Presage and Prophesie, or to be full of comfort, as if heaven entered into them, before they could enter into heaven.

Dr. Warburton  
in bap. Turk.

2. The Angels stand ready to receive Souls separate from their bodies, into their imbraces. Macarius, a Learned Monk, could say, that immediately after death, the Quires of Angels received the Souls of Saints into their own side, into the pure world, and so brought them unto the Lord: Wicked men, when they die, shall have a black guard of Angels to receive them, and to hale them down to hell, but the Godly shall have a white guard, the same Angels that were laid before, to bear them up in their hands, will then receive them into their arms, and fall upon them with hugs, and kisses, and imbraces.

3. The Angels convey Souls in their hands, or on their wings, through the Air and middle Region, up into heaven: We cannot go from earth to heaven, but we must needs pass through the Devils Territories, or through the air (for so is Satan called, *The Prince of the Power of the Air*; that is to say, of the Ainy Dominion, or Princedom) Ephes 2.2. thither were Devils, with Satan their Prince, exiled from heaven: whence the Jews have a Tradition, That all the space betwixt the Earth and the Firmament, is full of Troops of evil spirits: And it is the Opinion of all Doctors (saith Hierome) that Devils have their mansions and residence in the space between the heaven and earth. And although some against this alledge those Texts, For if God spared not the Angels which sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment. — And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Yet Learned Mede hath expounded the first Text thus, That he cast them down to hellward, or to this lower Orb, there to be reserved for chains of darkness at the day of judgment: And the latter Text thus, That the evil Spirits which fell into this lower Region, were there to be reserved, as in a Prison, for everlasting chains of darkness at the judgment day. This is the Valley of the shadow of death, through which the Souls of Saints are to go to heaven; and because of the dangerous voyage, the Angels scour and clear the passage for them; they go with them, and fight for them, and with speed and triumph at last convey them to their Fathers house. Oh in what posture and triumph did Lazarus Soul ride on the wings of Angels! Never was David so honoured in his life, as was Lazarus at his death; he might ride in some Chariot drawn with horses, but Lazarus was, and the Souls of all believers shall be drawn at their deaths in Fiery Chariots; they shall be carried and conveyed to heaven by the Angels of God.

4. The Angels welcom the Souls of Saints, in this Heavenly Progress, to their Heavenly Canaan: They are not only Porters to, carry Souls, but they are Porters also to receive Souls; they stand ready at Heavens Gates, to set open the doors, and to bid them enter.



Revel. 21. 12.

enter into their Masters Joy. In that Vision which *John* had of the great City, the holy Jerusalem, he saw twelve Gates, and at the Gates twelve Angels: Our English Annotations say, that these Angels are as Porters to receive men into Heaven: Howsoever Adam was kept out of Paradise by the Cherubims, yet Cherubims, and Seraphims, and all the Host of Heaven, are ready to receive the Saints into this glorious City: Oh what a joy will be in Heaven at the first admission of these Souls! what clasping, closing, kissing, embracing, will be at this entrance betwixt Saints and Angels? *Welcome, say the Angels; and welcome, say Archangels;* yea, the Principalities triumph, and Powers rejoyce, and Virtues shine, and Thrones glitter, and Cherubims give light, and Seraphims burn in love at the Souls arrival, what Congratulations are those amongst the Angels, that now the worst of their service is past, that now the poor Souls they had in charge, are by their good help escaped, and freed from all the miseries of the World, and snares of the Devil, and pains of Hell, and are now entered through the Gates into the City, where they and their charge shall live together, and love together, and sing together *Jehovahs* praise? Never had the Saints such welcome in this world, as at this day they have, or shall have by the Angels of God into the Kingdom of God.

Revel. 22. 14.

Revel. 12. 7.

5. The Angels present the Souls of Saints before Christ in his Throne, and there immediately they received their sentence. This must needs follow, the Angels cannot leave their charge, till they bring them to him; who gave them the charge of them; away therefore they fly to the Lamb in his Throne, and covering their faces with their wings, there they present with cheerfulness of Spirit his redeemed ones, *q. d.* 'Glorious King of Saints, hither we bring these Souls which thou gavest us in charge to keep, their dusts are indeed returned to earth as they were; but their Spirits must needs return to God who gave them; come, take them into thy bosom, and glory, they are Spirits, yea Spirits sublimated (as being born again of water, and of the Spirit) and therefore assimilated, to thy self; they are pure sparks, now freed and severed from their dust and ashes, and therefore they fly up; or they come up hither on our wings, unto thee the great Spirit, that element of Spirits; Oh that they may find union and coalition with thee! Oh that they may be with thee where thou art, and that they may for ever behold thy glory which thou hast given them! To whom answer is given, as from the Throne, Welcome, dear Souls, into this glorious Kingdom of mine, this is that inheritance I prepared for you before the foundation of the World: Why, you are they whom I created in my own Image, after my own Likeness; you are my Off-spring, created immediately by my hand, and in my Image, as to your very substance. It is true, I made all the World, and something I made out of nothing, as the Chaos was made, but my Image other Creatures did not bear; you only are spiritual substances, and vital lights; you only have those luminous substances, or substantial lights, from the gift of your Creation, which is a degree above the Angels, for they have no any light genial and inherent to their Essence, but are only Myrrours of the intreated light: And though a taint came upon you by reason of sin, so that this Image wherein you were created was exceedingly marred, yet by the work of Grace I renewed this Image; and thereupon, that original affinity to me, the God of Spirits, is not only restored, but endeared. And now this is my sentence, *Well done, good and faithful servants, you have been faithful over a few things, I will make you Ruler over many things, enter you into the joy of your Lord.*

Revel. 4. 8, 9,  
10, 11.

6. The Angels now begin to joyn in Confort with the Souls of Saints, and to sing those Hallelujahs that never shall have end. And round about the Throne were four Beasts, full of eyes before and behind,—and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come: And when these Beasts give glory and honour, and thanks to him that sits on the Throne, who liveth for ever and ever, the four and twenty Elders fall down before him that sits on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy sake they are, and were created.—And I heard the voice of many Angels round about the Throne; and the Beasts, and the Elders, and the number of the Angels, was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, *Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*—After this I beheld, and loe a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and palms in their hands, and

Revel. 7. 9, 10,  
11, 12.

cryd

cried with a loud voice, saying, *salvation to our God which sitteth upon the Throne, and unto the Lamb; and all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their faces, and worshipped God, saying, Amen; Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God, for ever and ever, Amen.* Lo here, all Gods Saints of the Old and New Testament, called *twenty four Elders*, comprehended under the twelve Patriarchs, and twelve Apostles, and all the Ministers of Christ called *four Beasts*, or *living weights*, comprehended under the four Evangelists; and all the Angels of heaven, an innumerable company Heb. 12. 21. of Angels, all joyning in one consort: Oh what joys are here? what harmonies are these? what warbling of Saints and Angels? If *Francis* (as *Bonaventure* stories it) hearing but one Angel play upon an Harp, was so transported with the melody, that he thought himself in another world; how are the Souls of Saints transported, who no sooner arrive into glory, but they hear more then twelve Legions of Angels, accompanied with a numberless number of glorious Saints, all singing at once, *Hallelujah; Holy, holy, holy, Lord God Almighty, praise, and honour, and glory, and power be unto God, and Christ, and th. Spirit of Christ, for ever and ever.*

## SECT. III.

*Of the experiences of this truth.*

I shall add some experiences of this blessed truth.

1. They help us and ease us in the pangs of death.

Mr. *Hanks* being intreated of his friends, that in the midst of the flame, wherein he must die, he would shew them some token, if he could, that the fire was not so intolerable, but a man might therein keep his mind quiet and patient; this he assented to, and promised, that if the rage of the pain were tolerable, he would lift up his hands above his head, before he gave up the Ghost; At the stake, he mildly and patiently addressed himself to the fire, and after his fervant prayers made to God, fire was put to him; in it he continued long, and when his speech was taken away by the flame, his skin drawn altogether, and his fingers consumed with the fire, so that all men thought he had been dead, he being mindful of his promise, suddenly lift up his hands burning of a light fire, and with great joy clapped them three times together, whereupon there was such shouting amongst the people, especially by those that knew the meaning of it, as the like hath scarce been heard; and so the blessed Martyr, presently sinking down into the fire, gave up his spirit unto God. *Fox. Martyr.*

Mr. *James Bainham*, being at stake to be burnt, in the midst of the flames which had half consumed his arms, and his legs, he spake these words: *O ye Papijts, behold ye look for miracles, and here now you may see a miracle, for in this fire I feel no more pain, then if I were in a bed of Down; yea, it is to me as a bed of Roses.* *Idem ibid.*

There was in *Meeblin* one *Andrew Thissen*, who had three sons, whom he carefully brought up in the knowledge of the truth, two of them were condemned to the fire, and one of them feeling the violence of the flame, said, *O what a small pain is this, compared with the glory to come!* and so committing their spirits into the hands of God, they finished their Race.

*Henry Voer* and *John Esch* being brought to the stake, for their testimony to the Protestant Religion, when the fire was kindled at their feet, one of them said, *Meshinks you do strow Roses under my feet;* and presently after they quietly slept in the Lord.

*William Comper*, being ready to die, said; *Now my Soul be glad, for at all parts of this prison the Lord hath set to his Pioneers to loose thee; head, feet, milt, and liver, are fast failing, yea the middle strength of the whole body, the stomach is weakened long ago, arise, make ready, shake off thy fetters, mount up from the body, and go thy way.*

2. They inspire our souls with divination, or comfort.

A child of a Christian Gentlewoman was so given to prayer from its infancy, that before it could well speak, it would use to get alone, and go to prayer; and as it grew, it was more frequent in prayer; at last, when the child was but five years old, and whipping of his top, on a sudden he flung away his scourge, stick, and top, and ran to his Mother, and with great joy said unto her: *Mother, I go to God, wib*



you go with me? she answered, *My dear child, how dost thou know thou shalt go to God: He answered, God hath told me so, for I love God, and God loves me: Mother will you go with me? She answered, Dear Child, I must go when God pleaseth; but why wilt thou not stay with me? The Child answered, I will not stay, I must go to God: And the Child did live about a month after, but never cared for play more, and then fell sick, alwayes speaking, that he must go to God, and died in that sickness. White.*

*Charles Bridgman prophesied his departure, and how strange a prophesie! not only that he must die, but fore-telling the very day: On the Lords day (said he) look to me; neither was that a word of course, which appeared by his often repetition, every day asking, till the day came indeed, What is Sunday come? At last the lookt-for day came on, and no sooner had the sun beautified that morning, but he fell into a trance: What (think you) meant his blessed soul, whilst the body it self used such an action? his eyes were fixed, his face cheerful, his lips smiling, his hands and arms clasping in a bow, as if he would have received some blessed Angel, that there was at hand to receive his soul; but he comes to himself, and tells them about him; how he saw the sweetest boy that ever eyes beheld, and bids them be of good cheer, for he must presently go with him: One standing neer, as now suspecting the time of his dissolution, bids him say, Lord into thy hands I commend my spirit: Yes, said he, Lord into thy hands I commend my spirit, which is thy due, for why thou hast redeemed it, O Lord my God most true. And presently after he died.*

Bishop Hall  
of God and  
his Angels.

*If a man, without all observation of physical Criticisms shall receive and give intelligence, many daies before, what day or hour shall be his last, to what cause can we attribute these but to our attending Angels?*

A gentlewoman, lying on her deaths-bed, Mr. Dod was sent for to her, who spake of heaven, and to fit her for that glory, she told him, that she felt the comforts of God, and that she could as hardly at that time forbear singing, as formerly in child-bearing she could forbear crying, and shortly after she died. *Clark Mart.*

Mr. Holland the day before his death, calling for a Bible, continued his meditations and expositions on the eight to the Romans, for the space of two hours, but on the sudden he said; *O stay your reading, what brightness is this I see?* and they said, it is the Sun-shine: *Nay (saith he) it is my Saviours shine, now fearwel world, welcome heaven, the day star from one high hab visited my heart; I doubt not but you all see that light but I feel a light within me, that none of you all can know: And then turning himself to the Minister who preached his Funeral Sermon, he said; Sir, I desire you would preach my Funeral Sermon, for this night I die, and speak this from me, that God deals familiarly with man; I feel his mercy, I see his Majesty, whether in the body or out of the body, I cannot tell, God he knoweth, but I see things that are unutterable. And being thus ravished in his spirit, he roamed towards heaven with a cheerful look, and soft sweet voice, but what he said was not understood; at last raising himself on his bed, as Jacob, did upon his staff, he ended his blessed life with these blessed words: *O thou fiery Chariot, that comest down to fetch up Elijah, carry me to my happy bold; and all you blessed Angels that attend the soul of Lazarus, to bring it to heaven, bear me, Obear me into the bosome of my best beloved, Amen. Amen. Come Lord Jesus come quickly; and so he fell asleep. Leigh.**

Mistis Drake, a woman of great temptations, and desertions, at last growing sickly, and free from her desertions, she became incessant in her discourses of heaven and of the things of God. The Lords day before her death, she called all her children together, and with many admonitions and zealous instructions, and heavenly discourses, she spent much time that day with them; the Tuesday following Mr. Dod came, and spent sometime in heavenly discourses, and then went to prayer; and suddenly as prayer was done, she brake forth in a wonderful manner in these expressions: *Oh, oh, oh, what's this? what's this? what's this? I am undone, undone, undone, I cannot endure it: O, O, O, let me be gone, let me be gone, I must be gone, I cannot tarry; Oh what shall I do? Loe, loe, the Angels are come, they wait, and stay for me: Oh dear Mother, why hold you me? I must be gone; O he is come, he is come, he is come, now you have it, you have it, you have it, (meaning that now they had the issue and fruits of all their prayers) why hold you me? let me be gone, my work is done: O call, call, call! where is my Crown, fetch me my Crown, bring me my white robes, quickly, quickly, quickly, why run ye not? the Angels say: O it overcomes, overcomes,*

overcomes, overcomes me : what shall I do ? what shall I do ? what shall I do ? with innumerable such swift expressions as could not be remembered ; and withal, she heaved up still all the time with fixed eyes towards the house-top, as though she had seen some Vision, and would have flown away from them all. *Idem.*

*Robert Milner* on his Deaths-bed was so filled with joy for many daies together, that he could not hold, but proclaimed the sweetness and goodness of God from day to day ; he profest his joys were unutterable ; he carried, as it he had been in Heaven afore-hand, only once talking with some Christians about him, he cryed out, *Oh I have lost it :* But presently he added, *Oh I have it again, it is come, it is come :* At last, drawing near his end, he sent for the Relator as formerly, and desired his prayers ; and whilst he was in duty, commending his Soul unto God, he suddenly roused and stirred up his body, crying and saying aloud with much vehemency, *The Lord, the Lord, merciful and gracious, abundant in goodness and truth, forgiving iniquity, transgressions, and sins :* And in the very act and heat of his proclaiming the Name, and Goodness, and Sweetness, and Mercy of God, he bowed the head, and gave up the Ghost.

*Lord Henry Otto* being sentenced to death for Religion, he told the Minister, waiting on him, *I was troubled ; but now I feel a wonderful refreshing in my heart ;* adding, with his hands lift up to heaven, *I give thee thanks, O merciful Father, who hast been pleased to fill me with so much comfort ; O now, I fear Death no longer ; I will die with joy.* As he was going to the Scaffold, he said to the Minister, *I am sure that Christ Jesus will meet my Soul with his Angels, that he may bring it to an Everlasting Marriage, where I shall drink of a new Cup, a Cup of Joy for ever.* Upon the Scaffold, lifting up his eyes to heaven, he said, *Behold I see the Heavens open,* pointing with his hand to the place, where others also observed a certain brightness which dazzled their eyes. And so he received the stroke of the Sword. *Clarke Mart. in Bimania.* In like manner, *Bandion* being on the Scaffold with his Father, fixing his eyes upon heaven, said to his Father, *Behold I see the Heavens open, and millions of Angels ready to receive us ; Father, let us rejoice and be glad, for the joys of heaven are opened to us.* *Idem in his persecution of the Church in the Low Countries.*

3. They stand ready to receive us into their embraces, and convey us through the Air into Heaven.

*Romula* being trained up by *Redempta*, fell into a Palsie, that she was fain to keep her Bed ; but the sickness of her body being sanctified, and tending to her Souls health, on a certain night she hastily called for *Redempta*, saying, *Come Mother, Come Mother, who straightways, with her other Disciple, rose up ;* and as they were about midnight by her Beds side, suddenly there came a Light from Heaven which filled all the Room, and then they heard a noise, as it were, of many that came in ; the door being shaken, and thrust open ; as though there had been a great press of people ; straight after that Light followed a wonderful pleasant smell, which did greatly comfort their trembling hearts. *Romula* perceiving that they could not endure that abundance of Light, with sweet words comforted *Redempta*, that stood trembling by her Beds side, saying, *Be not afraid Mother, for I shall not die at this time.* And when she had often repeated those words, by little and little the Light vanished away, but yet the sweet smell remained still : Upon the fourth night after she called again for *Redempta*, who coming in with her other Disciple, as formerly, suddenly they heard two Quires singing before the Door without, the one as the voices of men, that began the Psalms, and the other of women that answered ; and whilst those heavenly Funerals were in celebrating before the Door, the Holy Soul departed this life, and was carried in that manner up into Heaven ; and the higher these two Quires did ascend, the less did they hear that Celestial Musick, until at length they heard no more : And then also that sweet and odoriferous smell vanished away. *Greg. Dialog. l. 4.*

*Fructuosus*, Bishop of *Tarragona* in Spain, with his two Deacons, *Angurius* and *Eulogius*, suffered Martyrdom ; the cause of their punishment was for professing of Christs Name ; their Judge and Condemner was *Emilianus*, their Death was by Fire, into which they were all cast, with their Arms bound behind them ; but their Bands and Manacles being loosed by the Fire, they lifted up their hands to Heaven, praising the Living God, to the great admiration of them that stood by ; praying also, that the Element which seemed to fly from them, might work his full force upon them, and speedily dispatch them, which was after their request obtained. In the mean space, as they were



in the fire; there was a certain Souldier in the house of *Emilianus*, who did see the Heavens above to open, and these foresaid Martyrs to enter into the same; which Souldier likewise shewed the sight the same time unto the Daughter of *Emilianus* the President, who beholding the same sight with the Souldier, was a present witness of the blessedness of them whom her cruel Father had condemned. *Fox Acts and Monuments. 1. Vol.*

*Philip de Mornay*, L. of *Plessis Marly*; lying on his Deaths bed, in the midst of his prayers was heard to say, *I fly, I fly to Heaven; the Angels of Heaven are carrying me in to the bosom of my Saviour.* *Clark's life of Philip de Mornay.*

Mrs. *Stubbs* on her Deaths bed, speaking to them that were by, she said; 'Oh would God you saw but what I see; for behold I see infinite millions of most glorious Angels stand about me with fiery Chariots ready to defend me: These holy Angels, these ministering Spirits, are appointed of God to carry my Soul into the Kingdom of Heaven, where I shall behold the Lord face to face, and shall see him, not with other, but with these same eyes. *Life and Death of Mrs. Kath. Stubbs.*

4. They welcome us into Heaven, and present us before Christ in his Throne.

*Helmont* in his Vision of the Soul tells, that in the year 1610. after a long weariness of Contemplation, that he might acquire some gradual knowledge of his own mind, fallen by chance into a calm sleep, and rapt beyond the limits of reason, he seemed to be in an Hall sufficiently obscure; on his left hand was a Table, and on it a fair large Vial, wherein was a small quantity of Liquor, and a Voice from that Liqueur spake unto him, *Wilt thou honour and riches?* At this unwonted Voice he became surprized with extreme amazement; and by and by, on his right hand, appeared a chink in the wall, through which a light invaded his eyes with unwonted splendour, which made him wholly forgetful of the Liqueur, Voice, and former Counsel. Presently he awakened, but his ancient intense desire of knowing the nature of his Soul, in which he had panted unceasingly for thirteen years together, constantly remained with him. At length, amidst the anxious afflictions of various fortunes, when yet he hoped a Sabbath of tranquillity, he had in a Vision the sight of his Soul: *It was a transcendent light, in the figure of a man, whose whole was homogeneous, actively discerning a substance Spiritual, Crystalline, and lucent by its own native splendour.* And then it was revealed to him, that this light was the same which he had a glimpse of before: If the demand be, what becomes of this Light after its separation from the body? *Dr. Charleton*, who translated that Book of *Helmont*, gave it in this Poëie; *Lumen de Lumine; Light of Light; and Light to Light.* The Angels of Light take these luminous substances, or substantial lights, and present them before that uncreated Light, the Lord of Glory: What the estate of this light is, and what it will be, is sung by *Mr. More* in his pre-existence of the Soul:

Like to a light fast lockt in Lanthorn dark,  
Whereby by night our wary steps we guide  
In slabby streets, and dirty channels mark,  
Some weaker Rays through the black top do glide,  
And flusher streams perhaps from horny side:  
But when we've past the peril of the way,  
Arriv'd at home, and laid that case aside,  
The naked light how clearly doth it ray,  
And spread its joyful beams as bright as Summers day?

Even so the Soul in this contracted state,  
Confin'd to these strait instruments of sense,  
More dull and narrowly doth operate;  
At this hole hears, the sight may ray from thence,  
Here tastes, there smells; but when she's gone from hence,  
Like naked Lamp she is one shining sphere,  
And round about has perfect cognizance:  
What e're in her Horizon doth appear,  
She is one Orb of Sense, all eye, all airy ear.

So nothing now in death is to be dread  
Of him that wakes to truth and righteousness,

The Corps lye here, the Soul aloft is fled,  
 Unto the Fount of perfect happiness;  
 As earth returns to earth, this light no less  
 Returns to him that gave it, where it is  
 Presented by the Angels with excess  
 Of strange melodious musick, joy, and bliss.  
 Oh then how doth that Great Light, this Light greet and kiss!

5. They joy in sweet harmony of praises that never shall have end.

A certain man, called *Servulus*, drawing near his end, called for all such strangers as lodged in his house, desiring them to sing Hymns with him; and as he was singing, all on a sudden he cryed out aloud, saying, *Do ye not hear the great and wonderful Musick, which is in Heaven?* and even in that instant his Soul departed this mortal life. All that were present felt a most pleasant and fragrant smell, whereby they argued the verity of his saying; and that he and Angels were then in consort singing Hallelujahs together in Heaven. *Gregor. Dialog. l. 4.*

Another called *Guthlake*, drawing near his end, told *Berteline* his Scholar, *the time is come, my dear Son, wherein I must pass to Christ*: and lifting up his hands and eyes to heaven, he yielded up his Soul; when at the very instant *Berteline* saw, as it were, a fiery Tower reaching from Heaven down to the Earth, the brightness wherof was so wonderful, that the pale Sun might envy so great a lustre, whilst the Angels themselves were heard to sing melodious Tunes of Joy. *Felix.*

#### SECT. IV.

*Of the Duties that concern us in this respect.*

2. **F**OR the several Duties that concern us in this respect. —

1. Weigh not the pains, or pangs of Death, as if they were intolerable; but rather pitch we the Anchor of our hope on the firm ground of the Word of God, who hath promised *in our weakness to perfect his strength, — and not to suffer us to be tempted above that we are able to bear, — and to give his Angels a charge to bear us up in their hands.* If the Lord lay one hand upon us, he puts another hand under us; yea, he chargeth his Angels to bear us up in their hands, and to allay our pains; it proves so to many, that the very thoughts of death more pains than the pangs of death: howsoever it may comfort us that the Angels stand by us, who either will help us in, or help us through those pangs of death, that we be not swallowed up by them. *2 Cor. 12. 9. 2 Cor. 10. 13. Psal. 91. 12.*

2. Take we no care of our bodies after death, save only to commit them to the Earth. Methinks the Angels might take off that carking care which many have: what if thy body be used as the *Irish* Papists used the bodies of dead Protestants, who cast some into ditches, and left others to be devoured of ravenous Beasts; yea, and digged up others that had been formerly buried, and then left them as dung on the face of the earth; yet the Angels see and take care that every part, and piece, and member of thy body, shall be preserved and kept safe unto that day of our Lord; the Earth in her Womb, or the Sea in her Gulphs, or Beasts in their Bellies, or whatever is the Grave of the Bodies of Saints, they are but as Gods close Chests to keep in them a part of the Lords own Treasure; and when these Chests shall be opened (as they shall be in that great day of the Resurrection of Saints) then shall those bodies be brought out again by the holy Angels; and then shall they be as good, nay better than ever they were before; for our vile body shall be made like the glorious body of our Lord and Saviour, according to the working whereby he is able even to subdue all things unto himself. *Philip. 3. 21.*

3. The nearer we draw to our end, let us draw nearer to God and his holy Angels. This is done by having a special care of our Souls, and by doing those duties that we owe both to God and his Angels. I list not to enter into Controversies; I deny that any Worship is to be given them, or that we ought to pray to them; yet (as the Contemplative Bishop said) *this devotion we do gladly profess to owe to good Angels; that though we do not pray unto them, yet we do pray to God for the favour of their assistance and protection; and we do praise God for the protection and ministration that we have from them.* And yet further, we come short of our duty to these blessed Spirits, if we entertain not in our hearts an high and venerable conceit of their wonderful Majesty, Glory, and Grace. — *Bishop Hall of God and his Angels.*



Greatness; and an awful acknowledgment, and reverential awe of their glorious presence; an holy joy, and confident assurance of their vigilant care; and lastly, a fear to do ought that might cause them to turn away their faces in dislike from us. All these dispositions are copulative; for certainly, if we have conceived so high an Opinion of their Excellency as we ought, we cannot but be bold upon their mutual interest, and be afraid to displease them by our heinous and abominable sins. The man that is going out of the World, and within a step or two of Death, should methinks be very fearful of neglecting the Angels, or of grieving the Angels: Why alas, if they watch not over him now, if now they inspire not the Soul with blessed motions, and pious thoughts; if now they fail of their office, when there is more need of it than ever was, or ever will be; oh what will a poor Soul do? Come, think me of this ere it be too late: yea, the nearer we draw to our end, the more tender let us be of our care and respect to these blessed Spirits; and who can tell, but as in the very Agony Christ was comforted by an Angel, so these ministering Spirits may at such a time minister comfort and consolation to our Souls? We have seen an Heaven of Joy entering into some, before they entered into the Joy of Heaven.

4. Make to our selves friends of the Angels, that when we die, they may receive us into everlasting habitations. Thus Christ advised us in respect of riches, make use of them by your beneficence to the poor, that they may pray for you, and make your advantage of being rewarded by God: this is the meaning of *make to your selves friends of the Mammon of unrighteousness*. And if worldly riches, that either in getting, using, or keeping, do administer matter of sin, (and therefore are called *unrighteous Mammon*) may be so improved, how much more may we improve the Angels, and gain by the Angels, if we make them our friends? But how should we make them friends? I answer: 1. Let us resemble them in their purity, picky, innocency. Suitableness of spirit and life will breed friendship: if we are but pure in our measure as they are pure, they will delight to befriend us here, and to lay a Foundation for a far more familiar acquaintance in Heaven hereafter. 2. Let us apply our selves to them, as desirous and willing of their friendship: let us converse with them as friends, attending to what they say, and making up holy conclusions with them, and replies, which they will find ways to understand. O the blessed motions that they make continually to our Souls! Is it not their joy to gain us, and to win upon us? and to that purpose are they not suggesting this and that good thought to save our Souls? O then let us answer them in their motions; and receive whatever they administer!

5. Though we go through the valley of the shadow of death, let us fear no evil, for the Angels will be with us. It is natural for us to fear death; and indeed, as it is the destruction of the creature, and parts Body and Soul; as it leads the body through a dark, dirty way, the Grave; and as it leads the Soul through the Devils Territories, the Air; it is no wonder if Nature startle, and be afraid of it. But the Christian hath many considerations to assay his fear, and to cheer up his spirit: As 1. Death is but the separation of Soul and Body; it is not the annihilation of Soul and Body, but a fair shaking hands between two parting friends: it is as if the Wife should take leave of her Husband to go see her Father; to whom the Husband says, that he will follow after her, and be with her in the morning: Farewel my Dear, says the Soul, I must go to my Father; and farewel my Dear, says the Body, I will come after thee, and be with thee in the Morning of the Resurrection. It is true, they cannot part without many a tear, and kiss; but what needs tear? *the morning comes as well as the night*. 2. The Bodies passage through the Grave, though dark and dismal, yet it is safe and secure, and fit for rest and sleep: *He shall enter into peace, they shall rest in their beds*: When a righteous man dies, off his body is buried, he is but gone to bed; and therefore we call those places where the Dead are laid up and buried, *Dormitories, or sleeping places*; they sleep for a time, but they shall awake, and rise up again at the last day. 3. The Souls passage through the Air, though full of Devils, yet is it accompanied with a safe Convoy: there is a white Regiment of glorious Angels that will bring the Souls of Saints through all perils to Mount Zion, to the City of the Living God, to the Heavenly Jerusalem, and to an innumerable company of Angels, to the General Assembly and Church of the First-born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant. Now can the Wife fear an Enemy, when the Husband hath sent a puissant Army to convey her safely to himself? How then should we fear the way, or fear Death, or Devils, when the Angels (who

are

Luke 16. 9.

1st. 37. 2.

Heb. 12. 22,  
23, 24.

are stronger than all Enemies ) have a charge to conduct us to the Bridegroom of our Souls? and they will not, cannot fail of what they have in charge; they are the Army of Heaven, the Saints own Guard, the Officers and Souldiers of the Lord of Hosts; and therefore they will be sure to perform their trust, we need not fear it.

6. Let us prepare and make ready for that glorious welcom which the Angels will give us into Glory: Would you know how to prepare? 1. Procure their joy by your Conversion; *There is joy in the presence of the Angels of God over one sinner that repenteth*. The Conversion of a Sinner is the Gratulation of Angels; and if they joy at your Repentance, how much more will they joy to see you in Heaven with them? 2. Procure their love by the strictness and holiness of your lives; live like Angels; bring Soul and Body, as near as may be, into a spiritual frame; this is the way of Friends to procure welcomes here on earth, if they will but maintain a familiarity, and sympathy, and nearness, and likeness to one another in mind and manners: O thus do you, and then you may expect Angels welcom into that City of Glory.

Luke 15. 10.

7. Wait upon God with incouragement, that one day the Angels will present us to Christ in his Throne without spot and blameless. It is now our complaints, *Oh the sins whereof we are guilty! and oh wretched men that we are, who shall deliver us from this body of death!* but the day is coming when we shall be freed from these complaints, As Christs Ministers have a charge, and when they have done their work they will present us to Jesus Christ, 2 Cor. 11. 2. and as Christ himself hath a charge, and when he hath done his work, he will present us to himself, Jude 24. and to his Father, Colos. 1. 22. so the holy Angels have a charge also, and when they have done their work, they will present us to Jesus Christ; how? even as Ministers do, *that I may present you as a chaste Virgin to Christ; or as Christ himself doth, that he might present to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish*: So will the Angels do, *Even present us faultless before the presence of his Glory with exceeding joy*. Let us press on to Perfection even upon these hopes: that howsoever it is with us now, surely we shall be faultless, we shall be equal unto the Angels, equal in grace, and equal in glory; for to that end will they present us to Christ in his Throne, and accordingly will Christ pronounce his sentence, *enter you into the joy of your Lord*.

2 Cor. 11. 2.  
Ephes. 5. 27.

Luke 20. 36.

8. Praise we God for this mercy of Angel-ministration from first to last. This we must do in Heaven, only begin we this Tune and Ditty whiles we are on earth; and if we cannot do it as we would, let us call in Angels to joyn with us in blessing, praising, and admiring God: This was Davids wont, *Praise ye the Lord, praise ye the Lord from the Heavens, praise ye him in the heights; praise ye him all his Angels, praise ye him all his Hosts*. The Angels desire no better employment than such as this; they love to sing the Tune of the Gospel most; and therefore stir we up them, and stir we up our selves with them to be much in praises of our God. Surely he deserves a thousand, thousand Hallelujahs, and that we should blest him upon a thousand-stringed Instrument: Here is fewel enough, the Lord kindle a great fire in every one of our hearts, to inflame them with the love of such a God, as this is. It was the last speech of dying Chrysostome, *Glory be to God from all creatures*: And if I should die this hour, I could wish my Soul in no better temper: *Bless the Lord, O my Soul, and all that is within me bless his holy Name*. — *Bless the Lord, ye his Angels that excel in strength, that do his Commandments, hearkning unto the voice of his Word. Bless the Lord all ye his hosts, ye Ministers of his that do his pleasure. Bless the Lord all his works in all places of his dominion. Bless the Lord O my Soul*.

Psalm. 148. 1. 3

Psalm. 103. 1.  
20, 21, 22;

## CHAP. V. SECT. I.

### Of the Ministration of Angels at our Resurrection.

**T**He last period wherein the Angels minister to Saints, it is from the Resurrection to the glorification of their Souls and bodies in Heaven. In this last as in all the former, I shall observe 1. Their Ministration. 2. Our Duties.

1. For their Ministration we may consult these texts. —

*And he shall send his Angels with the great sound of a Trumpet, and they shall gather together* Mar. 24. 31.



gether his elect from the four winds, from one end of heaven to the other.

The Lord himself shall descend from Heaven, with a shout, with the voyce of the Archangel, and with the trump of God.

1 Thess. 4. 16. The son of man shall send forth his Angels, and they shall gather out of the Kingdom all things that offend, and them which do iniquity — So shall it be at the end of the World, the Angels shall come forth, and sever the wicked from among the just.

Also I say unto you, whosoever shall confesse me before men, him shall the Son of man also confesse before the Angels of God. — and I will not blot his name out of the book of life, but I will confesse his name before my Father and before his Angels.

## SECT. II.

Of the kind of Angels ministration at that time.

For the kinds of their ministration at this time. —

The Angels will summon all the Saints to appear before Jesus Christ in his Judgement seat. This is done by the sound of a trumpeter, And he shall send his Angels with the great sound of a trumpet. — the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. What this trumpet it I have

In my Looking unto Jesus

1. c. 1. Sec. 3.

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discuss elsewhere, and I take it to be Metaphorical, viz. a sound formed in the ayre like the sound of a trumpet; and for the Archangel, it is not so limited to one, but that all the Archangels, and all the Angels of God are thereby understood. O the day, when all the Angels shall be sent of Christ to bid all the world to appear before him! This is that voice on which Jerome so often meditated, whether I eat, or drink, or whatsoever I do, meibinks I alwayes hear that voice of the trumpet sounding in mine ears, Arise ye dead, and come to judgement. This is that voice of which Chrysostome said, O the terrible trumpet, that all Elements shall obey! it shall shake the world, rend the rocks, break the mountaines, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies. This voyce shall take from death all her spoils, and caule her to restore again all that she hath taken away from the World. In this ministration the Saints may rejoyce; be it never so terrible to the wicked, it is nothing to them, but an awaking out of sleep; as if the Angels should shout and say, awake and sing ye that dwell in the dust; for loe the winter is past, the rain is over and gone, the time of the singing of birds is come, arise, arise ye Saints, and come away.

2. The Angels will gather all the Saints together to the Judgment seat of Christ. In this are involved these particulars.

1. That the Angels will collect the dust of all the bodies of the Saints. This all the Schoolmen hold \*the collection of the dusts of the blessed is by the ministry of the blessed Angels. They can move, and remove bodyes as they please. As crasse and inferiour bodies are in order governed by those that are superiour, and more subtil; so are all bodies ruled and disposed of by Spirits indowed with life. Augustine goeth further, and sayes, that irrational spirits are governed by rational, and rational creatures that transgresse, are governed by rational creatures that are just. \* Gregory Joyns with him saying, invisible creatures do give motion and sense to carnal bodies which are visible: and so nothing is disposed of in this visible world, but by another creature which is invisible. Hence Aquinas \* concludes, that in all things which corporally are done of God, he is pleased to use the ministry of Angels, and that therefore the gathering of the dust and the reparation of the bodies of all the Saints is onely by the ministry of the Angels at the resurrection day. Come Christians! keep Faith and a good Conscience; though men prevail over your bodies to kill them, and to scatter the ashes of them all the world over, let never any uncomfor table damp of slavish fear vex your blessed hearts, be not you afraid of evil tydings or of destruction when it cometh; for the Angels have a care of every piece, and part, and particular of your bodies; not one hair of your heads, not one atome of the substance of those bodies you bear about you, shall be left in the grave, or in any part of the world, but it shall be gathered by Angels and brough together into one heap or lump.

2. That the angels will form and fashion, and organize those dusts so brought together into perfect, compleat, and solid bodyes; this also is affirmed by Schoolmen \* whatsoever appertaines to the transmutation of bodyes as to be condensation of some parts, God is pleased therein to use the ministry of Angels. Indeed the animation or enlivening of the body by the infusion of the Soul, is (as they say) immediatly of God, without

any

that the angels will form

any operation of Angels; for as the Soul was immediately created of God, so must the Soul be again united to the body by the immediate hand of God himself, yet the collection, preparation, and reparation of our bodies are done by angels. O the power of angels! this eye shall be put to this head, and this hand to this arme, and this arme to this body, and so every part to part, and member to member by the ministration of angels: what need we care if all these be eaten of worms, or serpents, or other creatures, yea of Canibals, or Savage men? certainly they must all be restored again; I shall not want this eye, this hand, this finger, this joynt, this nayl on my fingers end at the resurrection day. *The hand of the Lord was upon me (said Ezekiel) Ezek. 37. 1, 2, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley, which 3. 7, 8, 9. was full of bones, and he caused me to pass by them round about, and behold there were very many in the open valley, and lo they were very dry. And he said unto me, son of man, can these bones live? And I answered O Lord God thou knowest. Then the Lord bad him prophesie, and as he prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone; and then the sinews of the flesh came upon them, and the skin covered them above, but there was no breath in them; and then the Lord bad him prophesie unto the wind, Come from the four winds, O breath, and breath upon these slain that they may live. Why thus will it be at the resurrection day; the angels ministry will be like the Prophets prophesie; they will give a shout, and collect the bones, and then put them together, bone to his bone, and then cover them with sinews, and flesh, and skin; onely the breath or Soul must be infused immediately by God himself, and then shall the Saints live, and stand upon their feet, as an exceeding great army.*

3. That the Angels will bring the Saints thus rayfed, organized, and quickned to Christs judgment seat. The Apostle speaks home to this, *the dead in Christ shall rise first, and then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the ayre.* A willing-welcome-force is here upon the Saints to transfer them, or carry them into the ayre, where Christ is in his throne: now how shall this be done? why they shall be caught up; saith the Apostle: by whom? some think by the clouds; as if the clouds should first descend, and then enwrap the Saints, and so serve as chariots to carry them up to Christ in the ayre; but I would rather think by Angels; as if the Apostle should say, *all the Saints at the last day, both those raised, and those changed, shall be caught up by the holy Angels into the clouds to meet the Lord in the ayre:* And is not this agreeable to the words of Christ, *that Angels shall gather together his Elect?* whither together? but to the clouds, or to that place in the ayre where they shall meet the Lord. O the blessed ministry of increased angels! they that before carried up Lazarus Soul into Abrahams bosom, must now carry up Lazarus Soul and body, yea all the Souls and bodies of all the Saints into the ayre, where shall be the blessed meeting that ever was; there shall Christ meet with his Saints, and never part again; indeed here sometimes we meet, and anon we part; now he comes, and gives us the kisses of his mouth, but erewhile he is gone, and we cry after him, *O where it be whom my Soul loveth. I charge you O daughters of Jerusalem if you find my beloved, that you tell him that I am sick of love, but when the angels shall bring us together at this day, we shall never part more; for we shall meet the Lord in the ayre, and so shall we be forever with the Lord.*

4. The angels will separate the good and bad, the sheep and goats. *They shall gather out of the Kingdom all things that offend, and them which do iniquity. They shall sever the wicked from among the just.* This separation is sometimes given to Christ, *he shall separate them one from another, as a shepherd divideth his sheep from the goat; and he shall set his sheep on the right hand, but the goats on the left.* Christ shall do it originally, but the angels ministerially derivatively, and by way of execution; Christ commands it, and the angels accomplish it. O the joy, and O the horror of this particular I horror to the wicked, but O what joy will it be to the Saints to meet together, and to see all the wicked in the world thrust out of their society, they were before thorns in their sides, and pricks in their eyes; many a tear did they cost the Saints to see their wickedness, *rivers of tears run down mine eyes, because they keep not thy Law;* many a heart-grieving, heart-vexing thought hath pierced the Saints to know their sinfulness, *just Lot was vexed with the filthy conversation of the wicked, ah poor man, it was an Hell to him to dwell with Sodomites, for that righteous man dwelling among them, in seeing and hearing vexed his righteous Soul, from day to day with their unlawful*



lawful deeds. Well, but now they shall never grieve them, trouble them, vex them any more; the angels will not onely deliver just Lot out of his ill neighbourhood, for a time, but they will free all the righteous from all the unrighteous in the world for ever and ever: not one Sodomite, nor one impenitent sinner shall stand with Christs sheep on his blessed right-hand; never more shall the Saints cry out, and say, *voe is us, that we are constrained to dwell with Mesech, and to have our habitations amongst the tents of Kedar*; but rather shall they go on with the Psalmist and say as in the next verse, *our Souls have long dwelt with them that hate peace, and holiness, but now we shall never dwell with them any more.* This will be the angels work at the last day, they will gather out of the Kingdom all things that offend, all scandalous wretches, and vile persons, all froward hearts, and privy slanderers; all that have high looks, and proud hearts, all that David said, he would throw out of his house, and from the City of the Lord, will they also throw out of the Kingdome of God, and of Jesus Christ, that they molest not Christs sheep any longer.

4. The angels will be spectators, admirers, witnesses, approves of the mystery of godliness in the sentence of Christ on his Saints. This piece or part of Christs Mediation in absolving Saints, is amongst the rest of those great Mysteries of godliness seen of Angels. Seen? how seen? it is not a bare light, but such a sight as astonisheth the understanding, and takes up the heart of blessed Angels, *which things the Angels desire to look into*; their whole spirits are taken up with it, they cannot look off it, but stand, and view, and admire, and leap for joy to see the passages; they are rapt up above themselves, to hear the blessed sentence coming out of Christ his mouth, *Come ye blessed of my Father*, nor is that all, but as they see, so they witness, and approve the acts and passage of Christ in rewarding Saints, *I will confesse them* (saith Christ) *before the Angels of God*; that is, at the last day I will take them for mine, I will confesse them to belong to me, I will pronounce on them the sentence of absolution, I will do to them as it a King should come in company, and choose out one, and salute him familiarly, and call him by his name, and take him by the hand, and confesse him before all to be his friend; so will I confesse the Saints to be my friends, my jewels, my peculiar treasure, my Temple, and Tabernacle, *where I place my name, the dearly beloved of my Soul, children of the Kingdom, yea the Kingdom of Heaven it self*; or if more honour can be given them, I will confesse them to be my garden, my vineyard, my spouse, my second self, *one with me, as I and my Father are one*: And be ye witnesses of this my sentence, O ye Angels! I would have you to take notice of it, to see it, behold it, hear it, admire at it, and to witness with what equity and proportion I deal with Saints; they confessed me before men, I confesse them before Angels; they were not ashamed of me, nor of my name before Kings and Princes. and therefore now I am not ashamed of them, nor of their names; so far am I from blotting their name out of the Book of life, that now I confesse their name before my Father, and before his Angels! witness it O ye Angels, yea and approve of it, consent to my sentence, acknowledge my goodness, justice, mercy in saving these Souls, by saying Amen, and bidding them welcome into Heaven, and then you have done with your Ministration.

At this last passage the Angels receive that augmentation of joy, of which some Divines have written. *Hall, and Andrews*, Stars of great magnitude in this Orb of the English Church, have both supposed, that *Angels themselves shall receive an augmentation of happiness at the day of the last Judgment, when they shall be freed from all their charge, and imployments.* As rest is the end of all motion, so the perfection of blessedness consists in rest, and therefore the Angels being now discharged of that charge which they took at the beginning, they have no more to do, but in one quire to joyne with the Saints, and everlastingly to sing Hallelujah, and again Hallelujah, and Amen Hallelujah.

### SECT. III.

*Of the duties that concern us in this respect.*

2. **F**OR the duties that concern us in this respect—  
 1. Meditate as if you heard the Angels sounding their trumpets, and saying, *Come out of your graves, and appear before Jesus Christ your Judge.* Surely these ministering

ministring Spirits, these especial messengers, these New Covenant officers that now wait on us, and as tender Nurses will ere long lay us asleep in the bed of the grave; will in the morning of the resurrection awake us out of sleep, and say to us as the Angels to John, *Come up hither.* And is not this worthy our Morning thoughts, or Evening thoughts, or Mid-night thoughts? when we are awake in the night, and compass with darknesse, and all is quiet, and still, suppose then we heard the sound of angels, shouting in the ayre, *Now Souls come to your sentence, either of eternal weal, or eternal woe.* Methinks this meditation should work, and make every one of us say, *Lord if it were thus, what would become of my Soul? in what case were I? in what condition were I? if the Angel now sounded? was my repentance such when I went to bed, as that now I dare look the Judge in the face? was my faith so active, or is it now so strong, that I can with confidence go to Christ, and say, speak Lord, speak out the doom, that thou intendest to passe upon my Soul, for I trust in thee, if so, it is well; the Lord keep us continually in such a prepared frame; but if it be otherwise, O let us think of it, and prepare for it; let us not put off repentance from day to day, but, let the instant or present moment be the time of turning from all sin to God, and let us become now, even now, as we would wish to be then, when the Lord himself shall descend from Heaven, with a shout, with the voice of the Archangel, and with the trump of God.* It were a blessed meditation that would work us into such a frame; now the Lord come in, and both set us at it, and appear to us in it.

Revel. 4. 1.

1 Thess. 4. 16.

2. Cheer up ye Saints, arise, shine; for your light is coming and the glory of the Lord will rise upon you: who are these that fly as a cloud, and as the doves of their windows? no sooner are the summons given, but all the Saints shall be gathered together from the four winds, from the one end of Heaven to another. Oh what a sight will it be to see the Eastern Saints, and Western Saints, and Northern Saints, and Southern Saints, flying on the wings of Angels; to Christ on his throne! why here is matter of joy: if our evidences are but clear, if we are but assured that he that is our Judge, hath shed his blood for us, and given himself for us; I wonder that we are not more spiritually cheerful. Come, though the world scatter us, persecute us, drives us to holes and hills, yet we shall meet together at the great Marriage-Supper of the Lamb, and there will be joy indeed; the very fore-thoughts of this should methinks fill our hearts with joyes unspeakable, and full of glory; let us be glad, and rejoyce, for the marriage of the Lamb is come, and his wife hath made herself ready. — Write, blessed are they which are called unto the marriage-Supper of the Lamb, these are the true sayings of God. Blessed sayings! in which, if we open the eye of Faith, we may see matter of truest joy, and spiritual ravishment: we are all invited if we are but Saints, to the marriage-Supper of the Lamb. Come and gather your selves together unto the Supper of the great God: if you say, how should we come, that must dye, and be buried in graves, till we rot, and return to our first principles? I answer, these Remora's will not, cannot hinder; for our very dusts shall be carefully gathered by the hands of angels; and when they are gathered and brought together, they shall be put into form and fashion, far better, and perfecter then now they are, by the ministratation of angels; and when they are formed, and fashioned, and revived, and spiritualized, we shall be caught up by the angels into the cloud to meet the Lord in the ayre, thus far will the angels minister to us, and therefore what should hinder but that we must all meet him, and feast with him? and if so, how merry should we be in the mean time, who are admitted, and enrighted to this gracious and glorious feast? away, away, all horrors of guiltinesse, false fears, slavish terrors, damps, and droopings! Christians! we must part, and for a time lye and sleep in solitude and rottenesse, but we shall meet again; there will be such a Congregation of Saints at the last day, as never was since the worlds creation; and as we hope to be a part of that general assembly, and Church of the first born which are written in Heaven, let us now rejoyce in the Lord, and again rejoyce.

Isai. 60. 1. 8.

Matth. 24. 31.

Revel. 19. 7, 9.

Verf. 17.

3. Comply with the angels in separating your selves from the society of the wicked. I know the command, *let both grow together until the harvest;* the angels do not, nor must they separate the wheat and tares before the last day, but then will God say to his reapers, *gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.* Come then, and do you now on your part that which the Angels will do on their part at the last day. You will say, what would I have you Separatists: I answer, not in opinions, or heterodox doctrines, but in con-

Matth. 13. 30.



1 Cor. 4. 4.  
1 Cor. 5. 10, 11.

version may meaning is, I would not have you to run with the world into the same excess of riot: If any man that is called a brother be a fornicator, or a covetous, or an Idolater, or a railer, or a drunkard, or extortioner, I would have you with such an one not to keep company, nor to eat. And yet that I be not mistaken, some kind of society, or familiarity, I allow with all: there is a society, more common and cold, and general, as in trading, bargaining, buying, selling, &c. And this Christians must needs exercise with the men of this world, except they will go out of the world: but there is a society more special, dear, and intimate, and in this respect I have written to you (saith the Apostle) not to keep company with fornicators; (i. e.) not to have any ordinary, voluntary, friendly, dear, and intimate society with them. Alas! who in his right wits would run upon a man, whom he sees hath the Plague-fore running upon him? and what Christian in his right mind spiritually, having any fear of God in his heart, life in his Soul, or tenderness in his Conscience, would delightfully thrust himself into the company of wicked men? it was writ of Jesus Christ, that he was holy, harmless, undefiled, and separate from sinners. And such a separatist was David, I have not sate with vain persons, neither will I go in with dissemblers, I have hated the congregation of evil doers, and will not sit with the wicked. And indeed to think of the angels work at the last day, it were enough to make us comply, and to prepare for such a work all the dayes of our life. Oh what should we do with them in our hearts, and dearest thoughts, who shall have no better companions hereafter than Devils and the damned.

1 Cor. 5. 9.

Heb. 7. 26.  
Psal. 26. 4, 5.

4. Confesse Christ before men, that he may confesse you the last day before the angels of God, you may think you are in prosperity and flourish, you fear not Martyrdom, there is not the least occasion, of the confession of Christ, his Truth, and Gospel unto death, or danger, as the word imports: and therefore this last advice is not unreasonable. But I answer. 1. We see the boldness of our common Adversaries, error on all hands grows insolent, and proud, and daring; so that now God calls to us from heaven, *Who is on my side? who?* 2. We know not how soon occasion may be both for confession and Martyrdom; \* One observes, that usually before any great persecution befell the Church, the holy men of those times observed, that there was some great decay of Zeal, and of the power of godliness, or some mutual contentions and quarrels amongst the People of God; or some such sin or other that provoked God against them; and then as the shepherd sets his dog upon the sheep, when they go astray, to bring them in; so God lets loose wicked persecutors upon his own children, to bring them in unto himself. And he applies this to our selves. \* *Is true (saith he) through Gods mercy, we yet enjoy the Gospel of Peace, and the Peace of the Gospel, but how short a time it may continue no man knows — This we know that Schismes, Heresies, and Blasphemies never abounded more in the Church of England then at this day; that the Spirit of division never raged more, that prophannists never more obscured the glorious Sunshine of the Gospel, then at this day, and surely these are the forerunners of Judgement.* O then let us learn this lesson, as we would have comfort at the last day! Come what will comes let us confesse him before men; let no creature make us to deny the Lord Jesus Christ; if his truth call for it, let us stand it out against all his enemies, yea even against the gates of hell, and Devil, and all. And then we may comfortably hope, that when Christ shall come in the clouds with his mighty Angels, he will confesse us, and pronounce a blessed sentence upon us before God, Angels, and Men, *Amen, even so be it. Amen, and Amen.*

\* Clarke's General Martyrdom.

\* Epistle before Martyrdom of the Church of England.

### A Poem of Du Bartas, in the the first day of the week

O Sacred tutors of the Saints! you guard  
Of Gods Elect, you Pursuivants prepar'd  
To execute the counsels of the Highest,  
You heavenly Courtiers, to your King the highest,  
Gods glorious Heralds, Heavens swift Harbingers.  
Twixt Heaven and Earth, you true Interpreters;  
I could be well content, and take delight  
To follow further your Celestial flight,  
But that I fear to faint. — Here then  
An end

SOLI DEO GLORIA.

AN

# AN APPENDIX;

Containing some Objections, and Answers.

**I**T is Zanchius saying, \* *Doctrina de officiis angelorum, deque illorum ministerio utilissima est*: pity it is then that such a point of Religion should be buried in oblivion, and be made no use of. I cannot say that in this whole Treatise there is not the least error, for we know but in part, and we prophesie but in part, yet this I can say, that I have not purposely, wilfully, or heartily erred, *Errare possum, hereticus non ero*. It may be, though I deliver nothing but truth, I cannot satisfie all, and therefore I have desired some of my godly and learned brethren to object what they can; and wherein they are not satisfied, to put in their exceptions against any part or piece in this Treatise. And one hath done me that honour to send me his Objections; it may please God that by this means truth may shine clearer, and therefore I shall hear by way of appendix lay down his Objections, and my Answers, and so refer both to the Reader, desiring Gods blessing may be on all.

\* Zanch. de Creatione. l. 3. c. 14.

1 Cor. 13. 9.

## The Objection of a dear Friend answered.

**I**N Chap. 6. Sect. 3. 2<sup>d</sup> Reason in respect of Angels, you cite 1 Tim. 2. 16. Seen of Angels, (i. e.) in my eye Jesus Christ was seen of Angels, testified unto by their visible appearances, and services to him at his Nativity, in his Passion, at his Resurrection, and his Ascension; and not the mystery of Christ, and godliness so properly referred to in this place.

Object.

Areius tells us on that Text (give me leave to bring in all the Authors in their own Language) \* *Id quidem verum est secundum historiam, nam in nativitate, jejuniis, passione, resurrectione, ascensione semper adsunt angeli spectatores; sed mihi videtur de miseri quadam visione loqui, qua sc. contra angelorum opinionem, Christus mirabili ratione duas naturas univis in una persona, quod nec homines, nec angeli satis explicare possunt, & ob id summo stupore viderunt, & viderunt id in nativitate, totaque Christi historia, plenius tamen in ascensione suspendium mysterium: Christum hominem ad dextram Dei Patris ascendere, — hac mysteria sunt, &c.* — And is not this the scope of the Text? is not this a main part of the great mystery of godliness, that he who is the true God, manifested in the flesh, was seen of Angels?

Answer.  
\* Arei. in 1 Tim. 3. 16.

In the second Reason in respect of the Saints, upon John 12. 31. you say, Christ has bound the Devil by his Angels: bound the Devils are, but by what chains we know not, it may be by the good Angels ministry, but can we say peremptorily it is so?

Object.

Learned Zanchius saith thus, \* *Per angelos bonos nunc detinentur demones, ne mala hominibus inferant, ut vere dixeris Christus nunc princeps mundi ejicietur foras.* — Et ubique in scripturis legimus eos demones semper fuisse victos ab Angelis bonis, si quando narratur inter ipsos pugnatum fuisse; ut in Daniel, & in Apocalyp. legimus. & Thobi. 8. 3. dicitur Angelus Thobiae demonem vinculis constrinxisse.

Zanch. de Creatione. l. 3. c. 14. & c. 18.

In Sect. 4. you say, the good Angels by their general charge save wicked men alive, it may seem strange, unless it were any where said, that God used them to this purpose; who do they save them from? not from Gods stroke; and is it from the Devils? they do him service, and however Gods restraint on the Devils from any such cruelty may be sufficient.

Object.

How? Angels save the wicked from Gods stroke? no, but from the Devils, nor crosseth this Gods restraint, but rather subserves it that, Devils would kill, see 1 Pet. 5. 8.

Answer.

obam.



*Arctin Loc.* obambulat ut leo, quarens quem devoret. Leo sanguine delectatur, ita diabolus non contentus est fortunis & honoribus hominem exuisse, sanguinem ipsum appetit: and thus God permitting it, he dealt with *Job's servants, and children.* Hence Zanchy tell us \* *cum diaboli hostes nostri sint capitales, & nos circumstant, nisi Angeli boni ex mandato Dei, & pro suo erga nos amore, nos adversus illos tuerentur, diaboli irruerent in nos.*

*Object.* In Sect. 5. Nothing is said by you, but what you quote Bishop Hall to have said the same; yet all those instances are of what God did extraordinarily by his Angels: they were all miracles, or next door to them. And though we may thus far take comfort from what God did by Angels to them of old, that he will do for his servants what is good for them in the like cases; yet whether he will do it this way, viz. by an Angel, we cannot say, unless the Angel appear as sensibly for us, as he did for them; whether had the Saints of God failed, or no, if they had looked at their deliverances, to be wrought by the ministry of Angels, unless by special sensible manifestations it had been made known unto them?

*Ans.* This objection hath in it the substance of most that follows, and therefore give me leave to enlarge. 1. In that you grant I say nothing but what Bishop Hall hath said before me, this clears me of the imputation of Novelty: all that knew him, could not but know that he was free from curiosity, or inordinate desires of novelty in matters of Religion. 2. But all his instances (you say) are of what God did extraordinarily by his Angels; they were all miracles or next door to them: And another joyns with you, saying, that several of the Texts brought for the proofs of particulari, are from the apparitions of Angels to particular persons, which was extraordinary, and cannot prove that such a ministration of them is now ordinary. That the Angels can work miracles, unless as Gods instruments, I deny, nor are any of the instances of that nature, as if any miracle were done by them of their own natural power: indeed they do *miranda*, but not *miracula*: they do such things as you call next door to miracles, or wonderful things. \* *Possunt naturali vir-*

*\*Bucan. loc. com. de Angelis* tute in res corporeas quicquid corporibus à natura contingere potest, non tamen miracula efficiere, nisi quatenus Deus illorum ministerio in edendis miraculis uti solet. But (say you) if they were not miracles, yet were they extraordinary. It is true, in respect of us we judge them so, because they are above our ordinary actions; but not in respect of them; Nam quicquid Angelus sua propria facit virtute, illud sit ex ordine, & non supra ordinem totius nature create: it is ordinary with them to work above our power, or the power of any other creature; and hereby we may know when such, or such events run in our wonted natural course; and when the Angels, or Spirits are actors in them: the manner of their operations (saith a judicious one) and the occasions and effects of them shall soon discern them to a judicious eye. But those Scriptures speak (as it is objected) of the apparition of Angels, which was extraordinary, and prove not that such a ministration of them is now ordinary. You may call (if you please) the apparitions of Angels extraordinary, but not their workings; or if extraordinary in respect of us, and our power, yet not in respect of them and their power. I perceive throughout your Objections, you are much on their extraordinaries; and that such things as we affirm now they do, are not to be ascribed (as you say) ordinarily to their ministry; I shall therefore in a few words insist on their ordinary power.

In Scripture they are called mighty, 2 Theff. 1. 7. strong, Rev. 5. 2. and to excel in strength, Psal. 103. 20. and this their power they exercise and put forth either immediately by themselves, or mediately by natural agents, as they are moved by them. First for their immediate workings, they can ordinarily interficere, & loco movere; unus Angelus totum fere Sennacharibi exercitum interfecerit, & reliquos in fugam verterit & Petrum & reliquos Apostolos à carcere adduxerit: & Phillippum à loco in locum transfulerit. Immediate hæc, & alia similia ab Angelis facta sunt, & fieri possunt. Secondly, for their mediate power, they can ordinarily generare hominem, aut aliud animal, non per se generatio enim sit à simili specie; at vero possunt in animali suo vim gignendi excitare, & in altero vim concipiendi; & ea simul ut cœant, efficere; atque ita per hæc animalis à se mota, & ad generationem preparata, animal aliud generare. But that which is more to our purpose; their ordinary power towards men, either refers to their bodies or to their senses external and internal: or to their Soul. First their bodies, they have the same power on them, as on other animals. Secondly, for their external senses they can easily affect them, Ut cum oculos Sodomitarum perstrinxerant, ut non potuerint ostium domus Loti cernere; ita oculos Syrorum; & exercitarunt strepitum in eorum castris; & hujusmodi alia permulta extant exempla: and for the internal senses they can easily move them; Constat à scripturis, Angelos sæpe apperuisse patribus in som-

nis

Gen. 19. 1.  
2 Kings 6. 18.  
2 Kings 7. 6.

nis, & multa illis ostendisse & revelasse; sic Matth. 2. apparuit Angelus in somnis ipsi Josepho, &c. Thirdly, for their Souls *suo modo* in nostras tum mentes, tum voluntates agere dicantur; dicitur *sui modo*, qui non possunt angeli mentem ipsam illustrare, aut voluntatem efficaciter flectere, quod est Spiritus Sancti proprium, sed tanquam Spiritus Sancti instrumenta, excitare verbi auditu phantasmata, veritatem menti proponere, & eam commonescere, ut ei assentiantur, & ad bonum aliquod voluntatem nostram, instar consiliariorum, suscitando, & interne quasi loquendo & agendo, modo spirituali instigare. Sic. Heb. 1. 14. dicit eos esse ministratores Spiritus in ministerium missos, &c. Quibus obsecro actionibus salutem nobis ministrant? num tantum externis, quæ corpora duntaxat concernant? annon potius actionibus, quæ in ipsas quoque mentes nostras penetrent? & David ait, qui facit Angelos suos spiritus, & ministros suos flammam ignis: si sicut flamma ignis, flamma duplex est actio, una illuminare, altera calefacere, & accendere; annon igitur Propheta indicat Angelorum, erga nos actiones, & in intellectu illuminando, & in voluntate ad amorem Dei accendendi versari? neque enim ratione corporum nostrorum, sed animorum potius istis nominibus appellamur. Here is a Scheme of their ordinary power, given in by the Learned. And when we read of these, or of any such things in the Scripture, surely those Scriptures prove that such things were done then by Angels ordinarily, as on their part: and that now they may be done in ordinary as well as then. Will you say, they were done then, but not now? or what was done then, is not now to our purpose, or for our present learning? the Apostle saith otherwise, now all these things happened unto them for ensamples; and they are written for our admonition, upon which the ends of the World are come; — for whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. On this Text saith \* Zanchius, hæc etiam omnia quæ de officiis Angelorum in scripturis traduntur, and nostram maxime pertineant consolationem. It is worthily questioned by \* Mr. Mede, are his insignia in the Gospel lesse worthy of Angels attendance than those of the Law? or have the Angels since the nature of man, Jesus Christ our Lord, became their head and King, gotten an exemption from this service? surely not; to the same purpose saith the Author above cited, were the Rudiments of the Law worthy of an attendance of Angels, and are the Churches of the Gospel destitute of so glorious a retinue? is the nature of man made worse, since the incarnation of the Son of God or have the Angels purchased an exemption from their ministry, since Christ became our brother in the flesh? we have little reason to think so, my Text saith, are they not all ministering Spirits? truly they are, as well as were; and so they will be to the end of the World. \* Zanch. *ibid.* Indeed now are not such apparitions, as formerly were. \* In V.T. pueri erant, id est externis apparitionibus Angelorum egabant ad sui consolationem. Besides a greater measure of the Spirits being now given, God would have us now converse with the Spirit, and these Spirits in a more invisible way; and besides we have Faith now enabling us to converse with the Angels in a way more spiritual: which made Mr. Byfield say, \* It is sure that the Angels are always in garrison for the Elect, pitching their tents round about them that fear God; that which Elisha, and his man saw with bodily eyes, every believer may be assured of by Faith. Their appearings are ceased? saith Mr. Lawrence? but not their workings; though their converse be not so sensible, yet it is as real. — This remains a sure truth, that they are of mighty use to us, and the things communicated to our inward man, is ordinarily the administration of Angels.

3. You grant, that we may thus far take comfort what God did by Angels to them of old, that he will do for his servants what is good for them in the like cases, yet whether he will do it in this way viz by an Angel, we cannot say, unless the Angel appears as sensibly for us as he did for them. And are you not in this too much led by sense? Faith is the evidence of things not seen, and not of things visible. If God do such, or the like things for his servants good, either he doth it immediately or mediately; for my part (saith Mr. Baxter) I believe, that Gods works on the World, are usually by instruments, and not immediate; and that good Angels are his instruments in conveying his mercies both, to Soul and body. But will you not believe, except you see the print of the naves? nimum profecto sumus Thomiste, Joh. 20. nisi videro, nisi digitum immisero, nisi obversetur sensibus, ut palpem, & amplexibus teneam; at quia non vides animam tuam, autiusque alterius, dubitabis te esse animatum? aut quia turbantem non conspexerunt Angelum aquam, Berthe de negarent Judæi piscinam in tam fuisse vel curbatam? Suppose a good work done (though no miracle neither) above the power of a man, or any visible secondary cause, there is \* one can tell you; that this carries its own evidence without dispute, that if it be not (as we say) of nature, it must needs be of a higher efficiency, viz. of Angels. \* And another saith as much, that those in-

Psal. 104. 4.

Bucan. loc. com. de angelis — & Zanch. de angelis, l. 3. c. 18.

1 Cor. 10. 11. Rom. 15. 4.

\* Zanch. *ibid.* ut supra.

\* Mede in his reverence of Gods house,

\* Zanch. *ibid.* l. 3. c. 21.

\* Bif. on 1 Pet. 1. 5.

† Law on Angels. p. 19. & 49.

In Saints rest. part 2. c. 7.

Dr. Prideaux de scala visibilium ad invisibilia.

\* B. Hall of Angels \* Dr. Mantan on Jude. V. 9 stance



stances usually alledged in the Old and New Testament, are patterns and presidents by which we may know what to expect; their tutelage then was more visible, and sensible, because the Church newly planted, needed to be confirmed, but God would have us live by Faith, and expect all our supports in a more spiritual way; though we have not visible apparitions, yet we have real experiments of their succour: the evil Angels appear not, yet we doubt not of the hurt done by them. Oh how sad is it, that we should believe the evil Angels hurt us, though they appear not sensibly against us; and yet we will not believe the good Angels help us, without sensible, or visible apparitions thereof.

4. You ask, whether had the Saints of God failed or no; if they had looked at their deliverances to be wrought by the ministry of Angels, unless by some sensible manifestation it had been made known unto them? I answer no, they had not failed; but rather if they had been so spiritual, and had believed as we do, they would have had more in them of the Gospel-spirit: *blessed are they that have not seen, and yet have believed.*

John 20. 29.

Object.

In Sect. 8. 2d Motive. *The Angels are an ordinance ever present; the proofs make out this, that no place can shut us so in, but God can send his Angels in unto us; but that they are with us unless specially sent, those places in the Acts seem not to prove; they came in extraordinarily, and were owned to do it, because seen to do it.*

Answer.

You say, the proofs make out, that no place can shut us so in, but God can send his Angels in unto us, which is enough to prove, that *men may take from us our Bibles, Teachers, Pastors, or they may imprison us where we cannot enjoy them, but they cannot take from us the holy Angels.* But you say, they are not with us, unless especially sent, and we suppose them sent: but (say you) when sent to the Apostles, they came in extraordinarily, and were owned to do it, because seen to do it, that they came in extraordinarily, was not from their presence, or mission, but (if any thing was extraordinary) it was from the apparition, fulgor, and light that shined in the Prison, and from their opening the Prison doors, and bringing them forth, and speaking audibly, *Gi, &c. Arise up quickly, &c.* And from these manifestations the Angels are owned; but if there had been none of these apparitions, would you have denied Angel-presence? cannot the Angels be with us, but they must sensibly appear to us? Such an opinion is a step to Sadducism. And therefore our worthies say otherwise; † *Angeli quorum curam ex Dei*

† Zanch. ut. supra l. 3. c. 17.

\* B. Hall ibid.

(saith \* another) *ye are ever by me, ever with me, ever about me; I do as good as see you, for I know you to be here, I reverence your glorious persons, I bless God for you, I walk awfully, because I am ever in your eyes, I walk confidently, because I am ever in your hands.* It you alledge that of Acts 12. 10. that when the Iron gate was opened, and one street passed, *the Angel forthwith departed from Peter; another answers, that the departing of the Angel, was only his disappearing, or laying down that bodily shape that was assumed; so Christ is said to leave, and not to leave the World; we affirm therefore that good Angels are our constant associates till death; though their influence may be suspended, yet their presence is continued, and they never throughout our life do utterly and totally forsake us; they are charged to be with us, and to keep us in all our ways. As a shadow followeth the body without leaving it, or lagging behind, so do the Angels accompany Believers in all their walks and waies.*

Dingley of Angels.

Psalm 91. 11.

Object.

In Motive 3. *That they improve other Ordinances. 1. In Religious Services.]* The instances still are extraordinarily: Acts 10. Luke 1. they came on peculiar messages and such as seldom any now receive; to say that such a seasonable, suitable thought in Prayer was put in by an Angel, because God visibly sent an Angel upon such extraordinary occasions to Peter and Zachary when they were at Prayer, is not so easie to me.

Answer.

Here you strain my words; I do not deliver it as my own opinion, but as the opinion of others, saying, *it is said, that they suggest suitable, seasonable, and pious thoughts at such a time.* So Mendoza in Reg. 1. vol. 1. c. 2. §. 244. p. And for those Texts in Acts 10. Luke 1. they were not urged to prove the extraordinary part (as you call it) of their apparitions, occasions, &c. but to prove their ordinary ministrations in quickning, cheering, suggesting, pious thoughts at such a time; if you would but remember that one passage cited before that *all those instances of the Old and New Testament are patterns and presidents by which we may know what to expect,* you would no more oppose extraordinaries to ordinaries; I hope these are comparable, although we have the like visible apparitions, yet we may have the like real experiments of Angel-ministration; although now they do not appear in bodily shapes, yet

ye the same offices are by them spiritually and mysteriously performed to us. And on this score are those Texts cited by me, and (as my guides) by those eminent slylearned and godly Divines, *Usher, Clark, Manton, Hall, Bucanus, Polanus, Dieft, and others*; as you may see in these *Prologomena*.

In Motive 4. *We fight against Principalities, and Powers*; that is said, but not said by the help of Principalities and Powers of another kind; that of *Revel. 12. 7.* refers no doubt to some remarkable dispensation in the Church; and for *Revel. 20. 1, 2.* is not that Angel that seals up the Devil in the bottomlesse pit, Jesus Christ?

We fight against Principalities and Powers by the help of God, and yet the Angels may instrumentally help us. Surely good Angels contend with the evil Angels, and stand most valiantly on our side; the Combat is not only between men and Devils, but between Angels and Angels, *Dan. 10. 13. Jude 9. Michael opposed Satan about the body of Moses, so do the Angels still oppose the Kingdom of darknesse about the bodies and Souls of the Saints, whilst they live, and after death, saith* \* *Trap. That of Revel. 12. 7, 8. you say, refers to some remarkable dispensation in the Church, which is enough for me: but* † *Zanchy adds, in Apoc. 12. Legimus Michaellem pugnasse cum dracone, nempe pro defensione Ecclesie; & singulorum piorum adversus omnes diaboli insidias atque injurias.* — And for *Revel. 20. 1, 2.* some understand it of Jesus Christ; others of *Constantine*; but others according to the letter, of an Angel. I avoid Controversies; and to our purpose the other Texts are sufficient; when *Satan besieged us, vim oppugnavit repulit Angelus, saith* \* *Revius. The Angels ward off his blows, and help us against him both in soul and body, saith* † *Dyke.*

In *lib. 2. c. 1. §. 3.* The instance about the woman that was prevented taking Physick, what was there of an Angel in that? she by the good Providence of God quickened that night. — Can we say the Angels kept the child in the second instance? natural causes wrought, the fire burned the mothers belly, the child came out in the fire, was soon caught out by the standers by: God did thus far preserve it, but whether *mediante Angelo*, or no, who can say? And besides the Doctrine is touching the Angels ordinary ministration about birth and infancy; these experiences are of what was done extraordinarily.

Your Objection is both against ordinary and extraordinary Providences, as done by Angels; if ordinary, then Nature; if extraordinary then God (say you) preserves immediately. You object in another place, as if I should admit of no Providence but Angels; but here it seems you admit of no providence by Angels. I desire we may both understand aright. The Learned inform us, that the keeping of Angels is nothing else but a certain execution of Divine Providence concerning us, † *Notandum est angelorum custodiam nihil aliud esse quam certam quandam divine Providentie executionem*; hence are the Angels called \* *Servants of Providence, and instruments of Providence*: † *Mr. Pemble tells us, that Providence is divided into mediate, and immediate; immediate is when God by himself, without the ministry of the creatures, doth preserve and govern things: so he governs immediately, and preserves the first and universal causes of things. Mediate Providence is when God governeth creatures by creatures, as by means and instruments; for God useth the ministry of second causes, both natural, and voluntary, either men or Angels, which are the most excellent instruments of Providence in governing the World, as appeareth by places of Scripture, in which their ministry is set forth, both generally and especially. 1. Generally, Heb. 1. 4. Being made so much better than the Angels, as beareth by inheritance obtained a more excellent name than they, vers. 14. are they not all ministering Spirits, &c. Psal. 103. 20. Bless the Lord, ye his Angels that excel in strength, ye that do his Commandments, &c. vers. 21. Bless the Lord all ye his host, ye ministers of his, &c. Psal. 104. 4. Who maketh his Angels Spirits, his Ministers a flaming fire. 2. Specially about the good and elect, Psal. 91. 11. For he shall give his Angels charge over thee, &c. and about the wicked, Psal. 35. 5. Let them be as a chaff before the wind, and let the Angels of the Lord chase them. 2 Kings 19. 35. And it came to pass that night that the Angel of the Lord, &c. Isa. 37. 36. Then the Angel of the Lord went forth, &c. of this mediate Providence two things especially are to be noted. First, God useth means not necessarily for want of power in himself, but of his own free will, in the abundance of his goodness. Secondly, Providence excludes not, but includes means, which if we neglect (unless God hath revealed that he will not use them) unconscionably we tempt him. Thus far Mr. Pemble. To apply it; you grant*

Answer.

\* *Trap in his Decad of Angels*  
† *Zanch. l. 3. c. 14.*  
\* *Revius de praesidio Angel.*  
p. 722  
† *Dyke Michael and the Dragon.*

Object.

Answer.

† *Zanch. l. 3. c. 17. §.*  
\* *Dr. Manton on Jude.*  
† *Mr. Pemble in his Providence of God.*

Heb. 1. 4.

Psal. 103. 20, 21.

Psal. 104. 4.

† *Isa. 91. 11.*

Psal. 35. 5.

2 Kings 19. 35.

Isa. 37. 36.



a special and more then ordinary Providence in the preservation of those children mentioned in the Objection; and if Gods works of particular Providence in this World are mediate as *Pemble*, and usually mediate as *Baxter*, whether, or to whom can we refer their preservations, but to the ministration of Angels? The Doctrine (you say) is touching the Angels ordinary ministration, and such was this, in respect of the Angels, the ministry was ordinary: it is ordinary with them, though it may seem extraordinary to us.

*Objct.* In Sect. 4. *Psal.* 139. 14. 16. *Psal.* 71. 6. *Psal.* 22. 9. *Psal.* 139. 16, 17, 18: the Texts seems to refer the whole Work to Gods immediate hand. If these Scriptures gave any hint of Angels in the Work of infants preservations, I could better subjoyn, and how precious are your thoughts unto me, O ye Angels of God!

*Ans.* It is true, the Scriptures alledged, refer the whole Work of Preservation in the womb and in our infancy to God, but not to Gods immediate hand. If Gods immediate hand did all to infants, why are the Angels called their Angels? what need of Angel-ministration as to them? If you say there is no need, sith God if he please can easily guard them without Angels; I answer, the need is not (as Mr. *Pemble* tells you) by reason of any defect in God to supply his want of power but further to enlarge and demonstrate his goodness. God could do it of himself, but having ordained such ranks of creatures, he makes all to serve for his one blessed and glorious ends. 'tis all one to me, whether in his acts of Providence of this nature, he express the Angels, yea or no; for if usually he works by them, it is as much as if he had named them.

*Objct.* In Chap. 2 Sect. 7. *Matth.* 18. 10. that the Angels refer to the children in stature, I question, 1. Because these are not apt to be despised, most pity and love little ones. 2. It is not certain the child was an elect child that stood there in the midst, and then good Angels have not a charge. 3. Christ speaks indefinitely of these little ones there meant their Angels, that is, the Angels of all these there spoken of, now do the Angels look to every child that is born in its infancy and childhood? The instances of Christs Angel, *Hagar*, &c. all extraordinary, and the Angels were seen and heard in this ministration, and therefore herein justly acknowledged, but it is not so with us.

*Ans.* By little ones, you see I do not excuse the adult, nor would I exclude little children, whom our Saviour propounds as a pattern for the imitation of the adult *v.* 2, 3, 4, 5, 6, but I would rather take all in. Thus Dr. *Prideaux*, and *Perkings*, and *Zanchy*, *Cum enim Matth.* 18. *Christus dicit de infantibus, angeli eorum semper vident faciem patris, quid aliud innuere voluit quam singulis pueris, ac proinde etiam adultis, certos angelos, nunquam Pedagogos & rectores traditos, & constitutos esse.* Also *Musculus* on the place saith thus. † *Qui sunt isti pusilli? quidem exponunt de pusillis non etate; sed estimatione; quidam vero de pusillis etate; nihil prohibet de utrisque intelligere; licet ex eo, quod non simpliciter dicit, unum ex pusillis, sed addit, istis, Possit videri dictum de etate pusillis, qualis erat puellus, quem advocatum statuit in medium discipulorum.* But your reason if this; it cannot be understood of such. 1. Because such are not apt to be despised, most pity, and love little ones. On the contrary, in *Mark* 10. 13, you may find the Disciples rebuking those that brought children to Christ. Whence some observe, that Satan bears a peculiar ill will to children, he hath and evil eye upon them, endeavouring by all means to keep them from Christ, and to hinder their Salvation; and this Satan doth many waies. 1. Through the indulgencie of Parents, suffering them to have their own wills. 2. Through evil education, poisoning their tender years. 3. Sometimes under a pretext of Religion, thus of old he instigated not onely the Heathen, but even Gods own People, to offer up their children to sacrifice to Moloch, *Amo* 10. 25. 4. By keeping them from Ordinances, thus he instigated the Disciples here to repel these infants from coming near to Christ, and of late times he hath instigated the *Anabaptists* to take up this quarrel, to prohibite the Baptism of Infants: And is not this to despise little ones? most pity, and love them, but you see all do not so. 5. You reason again, it is not certain that the child was an elect child that stood here in the midst, and then the good Angels have not a charge. *Musculus* on the place argues that child to be a Believer, and therefore Elect; his words are thus, *Talem fuisse, qui in fide Christi aliquid potuerit insinui, argumenta esse poterit, quod Evangelica commemorat advocatum esse, & constitutum a Christo in medium Apostolorum.* — & quia res gesta est in edibus Petri Capernaum, in quibus Christus aliquoties, imo saepenumero comparuit & miraculose etiam socium Petri excitavit, credibile est hunc puerum in fide Christi

in institutum fuisse nonnihil, quantum per ætatem licuerit. But, Thirdly, you reason again, *Christ speaks indefinitely of these little ones, Their Angels* (1. e.) *the Angels of all these there spoken of; now do the Angels look to every child that is born in its infancy and childhood?* No; if they are not Elect, the good Angels have no charge of them. Christ speaks not of all children elect and reprobates, but of *these little ones*, addit illis, pointing to such like as that little child was, *whom he set in the midst of them*. Ita & hic puellus, & Musculus omnes Christi morum infantes ad Christum pertinentes, deque numero fœclum existentes, ibid. &c. The instances of Christ and Hagar, which you call extraordinary, is answered before.

Object.

In Sect. 2. God keeps children wonderfully, but whether by Angels, or by his own hand, I cannot say, for Scripture doth not say it: it is as easie for God to do it without them, as by them; — for health a poor child may recover; but as God doth not bless the Physick man, gives, so he may not use other Physicians, but do it himself. That instance of the Angel at the Pool, Dr. Hamond makes an Angel there a messenger, and the remedy natural, &c. but it done by an Angel, this was extraordinary, and in a visible way, and known to be done by an Angel.

I hope you will say, God hath the same care to keep children, as the adult: and the Scripture saith, *he shall give his Angels charge over thee to keep thee in all thy ways*; if yet you will say, it is as easie for God to do it, without them, as by them; is not this to be wise above measure? by the same reason you may say, what need of Magistrates or Ministers in State, or Church? what need of any secondary means for our Temporal, or Spiritual good? it is no contradiction that God will watch over us by his own Providence, and that he will have his Angels to attend us; this takes not away from his care, but hereby he declares, and conveys his care and love unto us. *Quoniam per se ipsum omnia potest Deus, nec propter præstantissimam virtutem, atque infinitam potentiam ulli prorsus ad agendum instrumento indiget, tamen ita sanctissimæ ejus voluntati visum est (cujus sunt rationes, cor si liquis occulta nobis) ut ad ministerium suum atque ad efficienda ea quæ ipse volueribus à se conditis intercedat.* — For health, you say a poor child may recover, though God may not use other Physicians, whether men or Angels, but do it himself. I question not what God may do, for he may do what he will, but whether he usually works immediately, or by instruments, you have heard before. That instance of the Angel at the Pool, you say Dr. Hamond interprets was done by a messenger, and by natural means, but all the Expositors that ever I read before him, say it was done by an Angel, and I believe you are of the same mind. As for you Objection of extraordinary, it is now become so ordinary, that I need say no more to it.

Answer.  
Egal. 91. 11.

Rivius de  
pr. sed. Angel,  
p. 709.

In Sect. 2. The instances in Acts 8. 20. and 10. 16. are particular still, and extraordinary, in *Matth. 21. 16.* Those *Hesanna's* because above nature, or acquired parts, or Parents Education, doth it therefore follow, that certainly they were taught them by the Angels? is this *sufficiens enumeratio partium*? was the Spirit that seized upon *Paul* in *Naiob* an Angel, or done by the instrumentality of an Angel.

Object.

The instances which you put off upon the account of particular and extraordinary, I shall henceforth put off with silence, for I would not too much tautologize, *Cranbe recolla mors est.* Those *Hesanna's* of the children, because above nature, or acquired parts, or Parents Education must needs be extraordinary as to us; and if so either they must be done by God, or his Spirit immediately, and that you have heard is not Gods usual way; or mediately by some instrument or other; and what good instruments can you think of to convey good impressions on our fancy and imagination but the Angels of God? As for the Spirit that seized upon *Saul* in *Naiob*, either it was the evil spirit, the evil spirit from God came upon *Saul* and he prophesied in the midst of the house; or it was the good Spirit, by which he was rapt, as one bereft of his Senses for that time; and if so, I know not but an Angel might be instrumental in it, yet all is put upon the score of the Spirit, because the inspiration was from him. Oh why should we make these clash? though the Angels minister in these particulars, yet we leave unto God the all in all; as 1. The Commission. 2. The Inspiration. 3. The Benediction, the Angels are Cisterns, but not Fountains; we ascribe nothing to them to derogate from God, or Christ, or from the Spirit of Christ.

Answer.

1 Sam. 18. 10.

In Sect. 3. The children preserved, still the same doubt recurs, whether mediately, or immediately. — The instance of the weakly child, and the child nursed at *Bolton*, is ascribed in the very relation, to God and his goodness; no mention of Angels

Object.



in them. — The same may be said of the other instances for teaching children. — And indeed be the same may be said (to save a labour) of most of those Instances in the following, Chapter, Sect. 6, 7, 8.

*Ans.*

*Zanch. ut su-  
pra. l. 3 c. 14.*

*\* B. Hall of  
God and his  
Angels.*

For Gods works of this nature, whether meditate or immeditate, I have answered before, and shall speak to it more fully anon. But from the Instances, wherein the relation ascribes all to God, and no mention of Angels, I perceive no experience is pertinent with you, unless an Angel be expressly and particularly mentioned. Our Worthies are of another Judgement, *Zanchius* speaking of the Churches deliverances, and of their enemies ruine by Angels, brings in *1 Kings 19. 2 Kings 1. Gen. 19. 2 Kings 19.* and concludes, *innumera hujus exempla non solum in scripturis leguntur, verum etiam hac aetate quotidie inveniuntur.* — *Sunt enim Angeli ministri Dei in omnibus ipsius judiciis patefaciendis, & executioni mandandis, quamquam a nobis illi non videantur, sed tantummodo homines quorum opera illi videntur.* And our \* *Divine Sence* tells us no less; *The trade we have with good Spirits is not now driven by the eye, but is like to themselves spiritual: yet not so, but that even in bodily occasions we have many times insensible helps from them in such manner, as that by the effects we can boldly say, here hath been an Angel, though we saw him not: and he gives Instance in one John Treille, a poor Cripple, who upon three monitions in his dream, to wash in the Well of Madernes in Cornwall, was suddenly restored to his limbs. The like instance he gives of John Spangenberg, Pastour of Northse, who no sooner was stept out of his house with his Family to go to the Baynes, then the house fell right down in the place; and he concludes; our own experience at home is able to furnish us with divers such Instances; how have many we known that have fallen from very high Towers, and into deep pits, past the natural possibility of hope, who yet have been preserved not from death only, but from hurt: whence could these things be but by the secret aid of those invisible helpers? It were easie to fill volumes with particulars of these kinds. What needs more? you see in his Instances have in them no mention of Angels, and though you may object with him, as you do against me, yet in every such Instance, enough to fill Volumes, he can boldly say, here hath been an Angel, though we saw him not.*

*Idem ibid.*

But suppose in some of my Instances I may miss it, and that no Angel either appears in them, or was in them, yet that saying of his exceedingly sticks with me, and may in good measure excuse me. Since I am convinc'd that their unselt hands are in many occurrences of my life, I have learnt so much wit and grace, as rather to yield them too much, than too little stroke in ordering all my concerns. You may suppose, I yield them too much, and I may suppose others yields them too little; but if the Question be whether is more faulty? let this moderate man (as he is called) be our Moderator, and you see he will easily and quickly determine the Question betwixt us.

*Object.*

In Chap. 3. Sec. 2. and 3. That good Angels are Gods instruments, in conveying his mercies both to soul and body: and that the Holy Ghost, useth the Angels in the work of moving and quickning the heart; *Mr. Baxter*, and *Dr. Rutherford* may believe it, and another not believe it, but that he doth all immediatly; and how can he be disproved?

*Ans.*

On this hinge hangs the weight of the whole controversie; for if God or the Spirit do all immediatly, then away with Angel-ministration, no need of them in any such respect. It seems *Baxter's*, or *Rutherford's* authority, (and I may add the authority of all the the afore-cited) are of no streis without further proof, and therefore I shall lay down a few arguments. —

For their ministration in general to the Elect. —

1. If God hath his Angels, Messengers, Ministring Spirits, then doth not God all immediatly to his Saints; But God hath his Angels, Messengers, Ministring Spirits. *Ergo.*

The Sequele of the Major is proved, because therefore are they called Angels, Messengers, Ministring Spirits, from their very Office of being sent from God to his Elect: \* *Queris nomen hujus naturae? Spiritus est; queris officium? Angelus est.* What are Angels but good Spirits, sent forth by God to minister † for the good of the Elect? *Heb. 1. 14. Psal. 104. 4.* Nhe Minor is granted by all but Sadduces, or Hereticks, whom the Scriptures condemn.

2. If God usually sends forth his Angels to minister to his Saints, then doth not God all immediatly, and make no such use of them; but God usually sends forth his Angels to minister to his Saints. *Ergo.*

The Sequele of the Major is clear; and the Minor is proved by all those Texts, *Psal.*

*\* Ang. in  
Psal. 104.  
† The Procur-  
ing of the  
Elects good is  
the special cal-  
ling of Angels.  
B. Ussers, Cat*

*Pfal.* 91. 11, 12. *Pfal.* 34. 7. *Heb.* 1. 14. With the rest cited throughout the Treatise.

3. If the Angels actually have ministred, and do minister to the Saints at Gods own appointment, then doth not God all immediatly without his Angels as instruments: but the Angels actually have ministred, and do minister to the Saints at Gods own appointment. *Ergo.*

The Major is clear. The Minor, for what have been, is confirmed by all the Scripture-Texts already alledged; and for what is, you grant the story of *Grineus* (and such like) comes home, and is opposite; and you think none will deny, but that an Angel may appear *now as heretofore*, and when he doth so appear, is to be acknowledged to minister.

For their ministrations in special to our souls.

1. What the Angels can do to our souls for our spiritual good, they do, and they will do; but they can communicate themselves to our spirits, and our inward man for our good. *Ergo.*

The Proposition is clear, for else they should not obey God, or love us with all their might; which is contrary to the Word; for their obedience to God, *they do this Commandments, hearkening to the voice of his Word*, *Pfal.* 103. 20. And for their love unto us, they rejoyced when the World was creating as a dwelling place for us, *Job.* 38. 7. And when Christ came to restore us, *Luke* 2. 13. And at the conversion of us, *Luke* 15. 7. And hence we may argue, what they can do for us, certainly they will do. The Minor is cleared above, that they can know our minds, necessities in a great measure: they can by the mediation of our fancies and inward senses speak to us; they can propound truth to our minds, and perswade us to assent; and as counsellors they can perswade our wills to this and that good; and all this in ordinary.

2. If the Angels are Co-workers with God in illighting the mind, then doth not God all immediatly without them as instruments for our souls health: But the Angels are co-workers with God in illighting the mind. *Ergo.*

The Major is evident. The assumption cleared thus by *Zanchy*, *ad intellectum quod attinet, duo in ejus illuminatione, qua veritatem rerum presertim divinarum percipiunt, spectanda sunt; unum est mentis ipsius illustratio ad veritatem percipiendam; alterum veritatis ipsius oblatio ac patefactio, utrumque fit per lumen non Angelicum, sed divinum, ac Spiritus Sancti, Creatione. l. 3.* *u. passim Scripturæ dicunt: ab Angelis vero tanquam ab instrumentis & cooper. i. o. ibus Spiritus Sancti internis esse band impie dici potest, qui excitatis verbis auditi phantasmatis in hominibus, tum veritatem menti proponant, tum mentum ut in veritatem propositam intueatur, eiq; assentiatur, componant, illustrent, atq; confortent. Simili explico, ut oculus coloratum quiddam videat, duo ad hoc requiruntur; unum, ut res colorata oculo proponatur videnda; alterum ut oculus ad videndum illustretur; utrumq; fit per lumen solis, lumine enim & oculus si nullo illuminatur, ad videndum disponitur, atq; afficitur; & res colorata oculo objicitur, videndaq; proponitur; quod itaq; oculus videat, totum hoc, quod externas attinet causas, debet proprie actioni solis, qui suo lumine utrumq; præstitit, cæterum, fac ut cujus oculus lumine solis illustrandus est, is dormiat, & oculos habeat oculos; aliquis vero accedat, & eum a somno ad lucem percipiendam, coloresq; visendos excitet; is certe dicitur cooperatur solis ad illius viri oculum illustrandum, coloresq; patefaciendos, fuisse; nam is etiam ad oculi illustrationem, eoq; ad rei colorate manifestationem non nihil egit, non dissimili modo se habere Deum & Angelum in actione, qua mens nostra ad veritatem percipiendam illuminatur, probabiliter dici potest. Propria, & vere efficiens causa Deus ipse est suo Spiritu, suaq; divino lumine; Cooperatur fuerit Angelus; hujus enim opera, uti dignatur Deus, certe potens ad veritatem menti intus proponendam; & ad mentem ut suos oculis oblate veritati, & proposito lumini aperiat, excitandam. — Ut Deus externo viitur ministerio hominum ad mentes electorum illuminandas, & ad veritatem illis patefaciendam, ac persuadendam; sic etiam interne & invisibiliter viitur eandem adrem ministerio Angelorum, ita ut ipsi suam habeant actionem in mentes electorum, cum a Deo illuminatur,*

3. If the Angels are in their way co-workers with God in moving the will, then doth not God all immediatly. But they are in their way co-workers with God in moving the will. *Ergo.*

The Major, or Sequel is clear, The Minor is proved *suo modo*, for God and the Angels move the will diversly: *Solus Deus proprie agit in voluntates nostras, easq; movet & flectit quo vult; Angeli vero ut cooperatores, & qui videntur potius externis rationibus, quam qui flectent internis actionibus;* now that thus they move the will is proved from the evil Angels, who are instigating us to evil; and by their instigations sometimes prevailing with our wills to imbrace evil; therefore the good Angels do the like to provoke us to good,



for their power is greater and their Love is higher than the others malice. | And was not this mentioned by Dr. Rutherford? *shall the Devil work in the children of disobedience?* Ephes. 2. 2. *Enormously disquiet the affections,* 1 Sam. 16. 15. *Tea inject wicked thoughts into godly men with success,* 1 Chro. 21. 1. *And shall the good Angels be excluded from all actions, and operations upon the inward senses of man?* Tell me, if any man can tell me, with what shadow of truth can the Angels of God be thus excluded? you see his positions were not without reason. And in your Friends Paper is given this for granted, *that the Angels may be employed by God in some strange deliverances, in recovering of health, in suggesting good motions, &c.* It is high time therefore to these Disputes to put an end.

Onely one thing more, which may stop the mouthes of all gainfayers. I cited Mr. Baxter, saying, *Gods Works on the World are usually by instruments, and not immediate; and good Angels are his instruments in conveying his mercies both to soul and body.* Now if this be a truth, viz if it be Gods ordinary way of Providence to give us our mercies by the Ministry of Angels, then I hope every instance in my Treatise may pass for truth; and every Objection made by you against the same, will easily vanish, and at once. And that this Position might be clearly held out, I thought it a point of prudence to write in a few lines to Mr. Baxter for his Proofs. His Answer to my Letter I shall here annex as the close of all, and then I have done.

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Reverend

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Reverend Brother,

I Received yours, and with it your appendix, and some sheets of your Book; and am glad you have illustrated, and taught men to improve the Doctrine of *The Ministration of Angels*. And I am sorry that necessity forceth me to fail your expectation, and tell you that unavoidable avocations prohibite me to give you those Proofs of my assertion which you desire. In this haste I may only take notice of the state of the controverſie, and give you but a touch upon those Reasons that occur at present for my opinion, and a word of the consequence and use.

1. I suppose I may say that our Brethren are agreed with us in all these following Propositions. 1. The objective extent of ministry of Angels is to benefit of souls and bodies; this you have proved, and they deny not. 2. The Scripture more frequently mentioneth their Ministrations for the bodies, then immediately for, or on the souls of men. 3. How they have access unto the soul, or nobler faculties; whether Spirits intuitively behold Spirits, and immediately operate on them, and converse with them, as animated bodies behold and operate on each other; and what measure of power Angels have on souls; are questions that we are all unwilling to determine, and take it to be our duty in modesty to profess our ignorance of, as of things unrevealed; however in some things we may humbly venture upon some conjectures. And we all disclaim and nauseate the presumption of the School-men, that fill their writings with so many confident assertions, and copious disputations, about uncertain or unprofitable points, concerning the nature and ministry of Angels. Much more do we all detest the presumption, pride, and vanity of the ancient Hereticks, and the Enthusiasts, and Phanaticks of latter times, that pretend to a special acquaintance with the orders, and operations of Angels beyond what is revealed, and glory in this as the excellency of their Religion, or several Sects. 4. The Ministry of Angels is eminently and chiefly for the Elect and Church, for all things are theirs. 5. Yet doth their Ministry extend to others; when mercies are to be conveyed to them, or God to have special honour by them: God hath not limited this ministration to the Elect, as he hath not limited mercy in the general to them: such common mercy as he vouchsafeth others he may sometime give them by the Ministry of Angels, especially when it tendeth to the benefit of the Church. 6. There is an extraordinary Ministration of Angels in cases of extraordinary revelations, visions, dreams, deliverances, preservations, and of other wonders, which all Christians do acknowledge. 7. As to his proximity to the Object and effects, God doth all his Works immediately, *immediate & virtutis & suppositi*, he is *intimus intima nostro*, nearer us than we are to our selves: no creature interposeth between his essence and us, so as to cause or prove a distance; And if God make use of millions of instruments and means, he is yet nevertheless the only prime cause; and doth as much to it himself, as if he had used no instrument at all, there is no more of God in an effect produced without means, than in an effect produced by means; nor is there less of God because he maketh use of instruments; but it is certain that (though God in the sense aforesaid doth all immediately) yet as *immediate* signifieth without any second cause, so he doth not all immediately. 8. It is therefore no diminution to the honour of God, that he useth the Ministry of Angels in the collation of any of his favours to mankind: had it been a dishonour to God to produce anything out of himself, or to *act by any thing*, or to reveal himself in anything, he had never made the World, which he made to his glory, and not to his dishonour; he hath never the less, because he *gives*; nor doth ever the less himself, because he useth his creatures in the work: it is his glory to be a communicative good. 9. We must be careful that we give not to Angels or to any creature any part of the service or honour proper to the Creator; though we acknowledge all that to be in them, and by them which is so indeed. 10. We must not direct our Prayers unto Angels, as being uncertain when and how far they are present, and having no order for it from our common Lord; and it being a thing that might easily draw us to Idolatry, which Angels are greater enemies to than we, abhorring more to rob their Maker. 11. It is a dangerous arrogancie to effect a visible Communion with Angels here on earth; or to desire it as the highest attainment in Religion, to have extraordinary converse with them, seeing our Communion with God himself that is our happiness; and that converse with Angels is best for us, which most promoteth our fruition of God, and God knoweth better then we what that is, and therefore as he hath



hath appointed his Angels an ordinary administration for us, in order to our salvation and preservation thereunto; so it is a dangerous tempting of God for us to seek to put them out of their way, or, to pray, or to look for such unusual appearances or works, as we have no promise for, nor full acquaintance with, nor skill to understand or use aright. We know not easily good Spirits from bad, and we might so easily be seduced by creatures so terrible and so strange to us, that it is a very great mercy, that God hath committed us rather to the teaching of man, and guideth us to our end by means more suitable to our natures; and useth the appearances of Angels but rarely on some extraordinary occasion; so that what Christ said of rising from the dead, we may say of Angels, *he would not be persuaded by them, that will not bear Moses and the Prophets.* 12. As it is a very hard thing to receive mercy by the hand of any creature, and not to adhere too much to that creature, and suffer our hearts to be slopt, or diverted, or alienated from God; and the more useful and excellent the instrument is, the stronger is our temptation, and the greater is our danger; so the more we are convinced of the Ministry and usefulness of the Angels to our welfare, the more are we in danger of too much ascribing to them, or adhering to them, and minding of them more than God: And therefore we must carefully watch against this temptation, and take heed lest our hearts take up in these our fellow-servants, by whom they should be raised and drawn to God. And yet as we must not cast away our mercies for fear of over-valuing them, nor reject Magistrates or Ministers, or Parents for fear of Idolizing them; so neither must we by such fears be drawn from our acknowledgment of the service of Angels, nor deny the mercy of their Ministration, to avoid the abuse of it. In all this I suppose, we are all agreed, and the point that remaineth unresolved is but this, *Whether it be Gods ordinary way to give us our mercies by the Ministry of Angels?* not whether rarely he do so, nor whether rarely he do otherwise; but what is the way of his ordinary Providence. And here still I profess my judgment to be for the affirmative; and that among others, for these reasons following.

1. If Scripture makes known to us, that it is the very stated Office of the Angels, to be ministering Spirits for the heirs of Salvation, and that about their daily ordinary concerns; then it is Gods ordinary way of Providence, to give us even our ordinary mercies by their means. But the Antecedent is true, Ergo so is the Consequent. Were it but some unusual thing with the Angels, to be sent out of their way upon such terrestrial errands; or were it usual with them to do only things unusual or wonderful for us, then I confess we could not infer our conclusion from their service; but when it is their very stated Office, not only to do wonders for us, but to serve us in our ordinary concerns, the Consequence is plain. And therefore I find nothing incumbent on me now, but to prove the Antecedent, which is done by these plain expressions of the Scriptures. 1. Such as declare them to be the stated servants of Christ, as Mediator and head of the Church, for the promoting of his work of Salvation for his body; as these set together, *Matth. 28. 18. All power is given to me in Heaven and Earth. John. 13. 3. Ephes. 1. 20, 21, 22. And set him at his right hand in the Celestials, far above all Principalities and Power, and Might, and Dominion, and every name that is named, not only in this World, but also now that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the Church.* 2. Such as particularly describe their office and work, as *Heb. 1. 14. Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of Salvation?* Consider here. 1. That this is their very office. 2. It is about our ordinary concerns. 3. It is expressed generally, without limiting to any one thing, or way; and 4. It is all the Angels, that are put into this Office: that these Angels are given in strength, *Psal. 103. 20. one of them able to do more than a thousand men, and that they are innumerable, Psal. 68. 17. Heb. 12. 22. incomparably more than all men in the World;* and then I think it will pass doubt that it is their ordinary work to minister to us in our ordinary concerns. So *Matth. 18. 10. I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven.* This can signifie no lesse than that every Christian, even the weakest, hath one or more Angels deputed by God to take a special care of him (though the same Angels may also take care of others) and the appropriation can not properly be meant of some rare, usual act performed for them, yea for some very few of them, but must needs mean a stated service. So *Psal. 34. 6, 7. This poor man cried, and the Lord heard him, and saved him out of all his troubles: the Angel of the Lord encampeth round about them that fear him and delivereth them.* Here is described a stated charge or Office about

Mat. 28. 18.

John. 13. 3.

Ephes. 1. 20,

21, 22.

Heb. 1. 14.

Psal. 103. 20.

Heb. 12. 22.

Matth. 18. 10.

Psal. 34. 6, 7.

Some all those that fear the Lord, for deliverance out of all their troubles, which are  
 sent to the administration of their ordinary succours: So Psal. 91. 11, 12. For he  
 will give his Angels charge over thee to keep thee in all thy ways: they shall bear thee up in  
 their hand, lest thou dash thy foot against a stone. What can be spoken plainer to signify  
 a stated office for constant ministration, even to our ordinary preservation in every step we  
 tread! and therefore they are called his Angels, and his Ministers, Psal. 103. 20, 21. Ye his Angels, which excel in strength, that do his Commandments, harkning to  
 the voice of his Words. And ye his boasts, ye Ministers of his that do his pleasure. 1 So  
 Revel. 12. 7. Michael and his Angels are made the Army that fight against the Devil and  
 his Angels. And if they were not attendan and employed ordinarily in the business  
 of our Salvation, how could the conversion of every sinner be the matter of their joy in  
 Heaven? Luke 15. 10. This is inferred by their constant presence in the Church assemblies, Luke 15. 10.  
 obliging us to reverent decencie, 1 Cor. 11. 10. And therefore they are described as im-  
 ployed with us, as looking into the same mystery, 1 Pet. 1. 12. and knowing Gods mind  
 fold Wisdom by the Church, Ephes. 3. 10. And therefore Paul's dream charge (Oh that all  
 Bishops and Ministers of the Gospel would read it waking!) in 1 Tim. 5. 21. to Timo-  
 thy, not to prejudge, or prefer one before another, nor do any thing by partiality or according  
 to his own inclination, is laid upon him, as before God, and the Lord Jesus Christ, and the  
 Ekst. Angels; intimating their presence, and interell in our Church affairs. The An-  
 gel of the Lord the head of the Church, doth persecute and chase the wicked enemies,  
 Psal. 35. 1, 6. they carry departed Souls to blessedness, which is an ordinary work, Luke Psal. 35. 5, 6.  
 16. 22. they are the reapers that at the last shall bundle up the tares for burning, and shall sever  
 the wicked from among the just, Matth. 13. 39, 49. and shall gather the Elect from the four  
 winds, from one end of Heaven to the other, Matth. 24. 31. And they are part of the Society,  
 to which we are brought by Christ, Heb. 12. 22. and to whom we shall be made equal, Heb. 12. 22.  
 Luke 20. 30. I shall not mention the extraordinary ministrations, as their promulgating  
 of the Law, Acts 7. 55. Heb. 22. Their shewing John his Revelations, Rev. 1. 1. And  
 teaching Daniel understanding. Dan. 8. 16, 17. and 9. 21, 22, 23. Their ministring to  
 Christ, Matth. 4. 11. And strengthening him, Luke 22. 43. with abundance more such in-  
 stances; it being my business only to prove their Ministration in our ordinary concern-  
 ments, which the foregoing Texts do evidently prove. And how many points are cur-  
 rently received among us, that have not a quarter so much Scripture-evidence as this  
 hath? Did not greater business call me off, I should stay to improve some other Ar-  
 guments. As

2. From the contrary employment of the malignant spirits.

3. From the suitableness of our supposition to all Gods workings; who hath chosen  
 to glorifie his Wisdom by doing things by suitable instruments, and concatenated means,  
 and to glorifie his godnesse by taking his creatures into the work and honour of doing  
 God, in subordination to him; he could have enlightened and enlivened us without the  
 Angels, but he would not. He calleth his Ministers co-workers with Christ, no marvel then if  
 his Angels have such honour.

These, and other Arguments I must pretermitt, and in the conclusion first lay down  
 some excellent consequents of this Doctrine; and secondly defend it against the accusa-  
 tions of the contrary.

1. The Doctrine of Angels Ministration acquainteth us with much of the frame of  
 those admirable means by which the providence of God doth work in the governing of  
 the World, and to the glorifying of his name. If this be unknown, we shall be strange  
 to the wonderful appearances of Gods wisdom, and goodnesse, and power, which will  
 be much obscured by hiding so excellent a part of the effects. As in a watch, or any ex-  
 cellent Engine to know the parts in themselves is nothing, unless we know them in  
 their respects to other parts, and their place, and use, and Office in the frame; So  
 it in this glorious part of the frame of Creation and Providence; to say the Angels  
 are excellent creatures, and made to glorifie their Creator, is but to expresse their nature,  
 and their common end, and not their special office and work, as they respect the whole  
 Society; and the single strings will make no melodie, but as they are tuned and toucht  
 in harmony.

2. This Doctrine of Angels Ministration acquainteth us with much of the unity of  
 the whole family in Heaven and Earth: when all the parts are so harmoniously connex-  
 ed in their respects and use. And it declareth the excellency of holy love, and humility,  
 and obedience, which these noble Spirits exercise in their condescension to the meanest



to be employed in the service and benefit of each other.

It serves to shew, the immediate desires of visible and extraordinary creatures; when it is understood that they are appointed to be ordinarily, and invisibly serviceable to us, in a more safe and suitable way.

It very much helps our faith in the point of the Immortality of the Soul, and the life to come; when we understand, that there is a world of such noble Spirits employed about us; and therefore that we are not creatures so contemptible as to be incapable of another life: and that we shall be made like Angels, and have their communion in glory, when we have such communion with them in the state of grace.

It shews the glory of our Redeemer, who as head of the Church doth use the ordinary service of such noble Spirits for the welfare of his body.

It is some relief to our weak and distant lapsed natures, that as we have a Mediator between us and the Father, so there are (though not Mediators, yet) a glorified world of blessed Spirits, possessors already of the happiness we seek, and helpers to our familiar thoughts that are necessary to our weakness, and are not amazed and deterred by looking only at the infinitely distant Majesty of God; and who knoweth not how great an encouragement familiarity is? and how much familiarity is assisted by proximity.

Objection. 1. But it will draw down the mind from God.

Answer: Christs humane nature also, and Ministers, and all creatures may be so abused; but of themselves they are helps to lead us to God.

Object. 2. This Doctrine will introduce the worshipping of Angels, and praying to them.

Answer. We must not forbear declaring the excellency of Angels, nor their confessed extraordinary Ministry for fear of such abuse; therefore neither their ordinary Ministration; nor must we deny the ordinary use of the Sun; lest men idolize it, nor of Ministers of the Gospel that further our Salvation, lest men should worship them with that which is not their due. The Holy Ghost hath expressly warned us, that a man beguile us of our reward in a voluntary humility, and worshipping of Angels, intending into those things which be both not firm, vainly puff up by his fleshy mind, and not having the least, ecc. Coloss. 2. 18, 19. and he hath cautioned us against this abuse. And we must not deny a great truth in Christianity, for fear of giving occasion to Popish consequents and misuses of it.

Object. 3. It will fill the world again with a multitude of curious, vain enquiries about Angels, which the Schools abound in.

Answer. We must not shut our eyes against plain truths, lest waton wits should trouble the World with starting other questions about unrevealed things: vain questions, no where so perillous, as concerning God himself: and yet no knowledge is so necessary to the knowledge of him.

Pardon, Dear Brother, that in haste I can give you but this short undigested Script, in stead of what you desired of me, I rest.

London Novemb. 29.

1661

Your unworthy

Fellow-Servant

Richard Baxter

Saints Consecrating Page 147



as to be backward to the service and benefit of each other.  
It serves to subvert the superstitious desires of visible and extraordinary con-  
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Answer; Christs humane nature also, and Ministers, and all creatures may be so a-  
bused; but of themselves they are helps to lead us to God.

Object. 2. This Doctrine will introduce the worshipping of Angels, and praying to  
them.

Answer. We must not forbear declaring the excellency of Angels, nor their confessed ex-  
traordinary Ministry for fear of such abuse; therefore neither their ordinary Ministry, nor  
must we deny the ordinary use of the Sun, lest men idolize it, nor of Ministers of  
the Gospel that further our Salvation, lest men should worship them with that which is  
not their due. The Holy Ghost hath expressly warned us, that a man beguile us of our  
reward in a voluntary blindness, and worshipping of Angels, entering into those things which  
be both not seen, vainly puff up by his fleshly mind, and not holding the head, &c. Coloss. 2.  
18, 19. and so hath cautioned us against this abuse. And we must not deny a great  
truth in Christianity, for fear of giving occasion to Popish consequents and misuses of  
it.

Object. 3. It will fill the world again with a multitude of curious, vain enquiries about  
Angels, which the Schools abound in.

Answer. We must not shut our eyes against plain truths, lest wiser wits should tri-  
ble the World with starting other questions about more veiled things: vain questions  
no where so perilous, as concerning God himself: and yet no knowledge is so necessary  
as the knowledge of him.

Pardon, Dear Brother, that in haste I can give you but this short undigested Script, in  
stead of what you desired of me, I rest.

London Novemb. 29.

1661

Your unworthy

Fellow-Servant

Richard Baxter

*Saints Concliffing Page 147*